
 SPIRITVS EST VI-
carius Christi in terra.

 A breefe and pithie
summe of the Christian Faith, made in
forme of a Confession, with a confuta-
tion of the Papists obiections and argu-
ments in sundry pointes of Religion, re-
pugnant to the Christian faith: made
by *John Northbrooke*, Minister and
preacher of the woord of God.

Newlie corrected and amended.

Rom. i.

¶ *Corde enim creditur ad iustitiam:
Ore autem confessio fit in salutem.*

For with the hart mā beleeueth vnto right conscience:
And with the mouth, man confesseth to saluation.

¶ Scene and allowed accordyng to the
order appoynted.

¶ At London

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by John Northcote, M.A.,
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The first of these is the fact that the
 Government has been unable to
 obtain the necessary funds to
 carry out its policy.

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To the right Reuerend Father in God,
and his singuler good Lord, Gylbert, by the mer-
full providence of God, Bishop of Bathe & Welles,
John Northbrooke, wisheth all health and peace,
in Christe Iesu our Sauour.

If my power and abillitie were an-
swerable to my goodwil (right re-
uerend father) this token of mine
humble duty, which I do now of-
fer vnto your honour, should be as great and
precious, as by reason of the cōtrary, it is base
and slender. Wherefore I most hūbly beseech
your honour in no worse part, to accept this
yttle offer, then as the present of him, that is
bound of duty to loue you, which would haue
brought better, if his power had been theraf-
ter. But following the example of the poore **Luke. 21. 1.**
widdow, which is so highly (of our Sauour)
cōmēded in the gospel: I offer vnto your ho-
nour, part of such fruits, as haue growne in a
poore Students garden. I haue alwayes been
assured of your L. that you wyl accept that,
that a man hath, & not that he hath not, and
this S. Paule giueth for doctrine, wherby to **2. Cor. 12.**
encourage the godlie forwards in the Lords
busines. For all are bidden to the building of
gods house, for whē the tabernacle of the lord
was made by Moses, cuery one brought as he
had: some brought golde & siluer: other some **Exod. 25.**
brought precious Stones: others brought **4.**
cloath: other skins & heair of goates & wea- **5.**
A. ii. **thers;** **6.**

THE EPISTLE

7.

8.

1. Col. 3. 17.

Eph. 2. 21.

Mat. 5. 26

Mat. 25. 15

thers: others brought wood. And the poore & meanest sort, brought somewhat also, for they brought stons: & al this was put to the work. Euē so I iudge for the building of this house of the Lord, which is his Church, euerie one should, & ought to bring such as they haue: some more, som lesse, according to the tallēts which the Lord of the house hath giuē them to profit withall. I wil cōtēt my self to bring the little stons of the comiron sort for this building, and I hope that the Maister of the work wil not refuse my seruice, nor my little stons, although they be not hewen of the finest sort, yet I trust they be all hewen out by the square & rule of Gods word, for asmuch as they may be a furtherance to the building (as I hope they wil by gods help.) For as many as are christiās, haue giuē their faith vnto Christ in their baptisme, to forsake the deuil, the world & the flesh, & to cōtinue Christes faithful soldiōrs & seruāts, to fight vnder his bāner, al the daies of their life, to the helping and maintaining of the warring & struing faith. Al this wel cōsidered, three causes hath moued me, to set foorth this little treatise of my faith at this time. The first is, for that the Lord hath in his hands, to fan, examine and make cleane again his church. To whom also it were very good (in my iudgement) that the faith of euerie one should be known, & especially

The causes
that made
the Anchor
to set forth
this booke.
First cause.
Math. 3. 12

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cially of those which make profession of the
 gospel, to instruct others, as the Doctors, Pas-
 tors, & ministers of the word & Sacraments,
 to the end that the false Prophets & papists,
 which now bowe downe their shoulders, &
 stretch out their eares to the false papisticall
 doctrine of that Antichriste of *Roome*, were
 knowne, driuen away, & cast out frō the god-
 lie & faithfull. For as *Bernard* sayth: *Plus lōgē*
nocet falsus catholicus, quam si versus appareat
hereticus. Therefore, Christe gaue vs warning
 to beware of them that came in sheepes cloa-
 thing, but inwardly are rauening woolues,
 cōming and lyuing among vs, as the Angels
 of lyght, but all is to beguile the innocent &
 simple people, to make them twise the chil-
 dren of hell, wurse then them selues are. How
Josua was deceiued by the dissembling *Gibeas-
 nites*, through their fained and cloaked holi-
 nesse, saying: *I'Ve be come from farre, for the*
name of the Lord thy God: the Historie decla-
 reth. So (right reuerend Father) in these our
 dayes, we haue many, and specially of the
 Clergie, that can say nowe to our godly Bis-
 shoppes, now they are come from *Roome*, for
 the name of the Lorde our God, with their
 moulded and wafer cakebread, olde ragged
 garments and shooes, when in deede it is but
 meere dissimulatiō that they do, to enter in-
 to the Church for liuing, to maintaine igno-

Bernard su-
 per cant.
 serm. 66.

Math. 7. 15
 Mat. 23. 27
 2. Cor. 11.
 13. 14.
 Iosua, 9. 3. 4

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Baptized
 haue Ias-
 cobs boyce,
 but Claus
 heart and
 handes.
 Eusebius.

Would all
 Princes
 were of this
 minde.

rance there, and to keep out godly preachers.
 And these men haue learned *Arrins* practise
 to couey al their beleefe of the Romish faith
 into their secrete bosomes: and yet will with
 hād and pen, declare by subscribing & swea-
 ring, as though they were thoroughly perswa-
 ded & conuerted. They draw nie with tōgue
 and pen vnto vs, but their harts are at *Roomes*:
 a nūber of them haue Gospel talke, but yet a
 Romish faith, an English face, but Spanish
 harts. We reade in *Eusebius Casariensis*, that
 writeth howe that *Constantius*, the Father of
Constantine, fained vpo a time, that he would
 put out all the Christiāns, which would abide
 in their faith and religion, from their honor
 and offyces: but indeed the godly would in
 no wise deny, but rather choosed the losse of
 promotions & honour: but the other denied
 the true faith, because they would not loose
 their dignities. Vpon which triall, he exclu-
 ded these dissēblers, & double faced *Neuters*
 out of his Realme, saying: they would not be
 faithfull vnto him, which had broken their
 faith vnto God. So no doubt, if these men in
 our dayes were tried, we should find of them
 the like. Therefore, if they werē called, not on-
 ly to cōfesse their faith, with word & pē, but
 also to giue a reason of their faith, to prooue
 & opely to shew by texts of the holy scrip-
 tures, & manifest reasons builded thereon, in
 whome

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whom they beleue, what they beleue, wherefore they beleue, & how they beleue, in open pulpit, & also in writing, should do a thousand times more good, than that they now do. For they thinke now, that if they subscribe, obserue the order of seruice, & weare a side gowne, a square Cap, a Coape, and a Surples, none can say black in their eies, but that they are good Protestants: yet all this while they run into hugger mugger, a whispering in corners, saying to the simple people: beleue not this new doctrine, it is naught, it wil not long endure, although I vse order among the outwardlie, my hart & profession is from them, agreeing with the mother Church of *Roome*. No, no (say they) we doo not preach, nor yet teach openly, we reade their new deuised homilies for a tullor, to satisfie the time for a season. By reason wherof, the poore seely people are kept backe from comming forewards to Christ: whereas if they were vrged, both publicely by preaching, & also with their own hand writing, to render account of their faith, to the hearing & vnderstanding of al the people: it would driue them for very shame of themselves, from running into corners a whispering to persuaade, when they openly haue preached to the contrary. And by this meanes they should be easily tried out, & those that are not sound nor yet meet, driue them out of the Church,

1. Pet. 3. 15

Order for
for Papists.

The fruites
of tyme, ser-
uing hypo-
crites.

They will
dissemble a
poynt with
Leontius.

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and make the woodcarriers, & waterbearers in
the cōmon weale, as *Iosua* did the *Gibeonites*
teaching by their exāple, other to beware to
dissēble in their profession, although in deed
we know no mā's hart, yet let vs vse that mea-
nes holy scripture giueth vs: *To trie the spirits*
whether they be of God or no. For we may easi-
ly perceiue what daūger it is to haue such dis-
semblingers, & also dumbe Idols, I meane those
pastors which the Prophet *Zacharie* calleth
dole shepheards, that haue mouthes & cannot
teach: feete & cānot go to preach: eyes & can-
not see the wickednes of the people, nor how
to reade the scriptures: hands that cānot mi-
nister nor distribute the Sacraments a right
therfore it was wel sayd of *Bernard*: *Successores*
omnes cupiunt esse, imitatores pauci. And if
your L. would this do as I haue before sayd,
you should make the take heed to the selues,
& to learning, to continue therein. For in so
doing they shall saue the selues, & those that
heare them. The second cause that mooued
me, is, certaine bookes beeing abroad, which
came frō *Louaine*, bookes full of scurrillie &
papistry, wonderfully enuying & slander-
ing the godly Bishops & ministers of the Church
of God heere in England: & amongst al, they
name me in their booke, thinking therby to
discredite the doctrine that we teache. For
this is the nature of all papists, when as they
can

Iosua. 2. 21.

1. Iohn. 4. 1

Zach. 11. 17.
Ministers
shoulde be
Preachers.

Bernard.
sermo. 78.

1. Tim. 4.
16.

Seconde
cause.

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can not stay vs frō preaching, neither yet deny the doctrine we teach : then will they alwayes reare some false reports and slaunders vpon the Preachers, or els if these monstrous Papistes, doo know or see, any olde crimes or vices, which haue ben in them before (which now is mortified & dead in thē) they wll rake it vp out of the filthy enuious dūghil of their Romish harts, like vnto railing *Simeis*, which 2. Sam. 16. cōming out of *Saules* house of *Roome*, against 5. the godly *Danids*, that go in the Lords busi- 6. nes, they cast out stones to stone gedly *Ste-* 7. *phens*, they curse them that goe in the Lordes iorney, they cal them murtherers, that war in the Lords battaile, they cal thē vngodly, that liue and preach vertuously: but notwithstanding, all their false & wicked reports, we must learn with *Dauid* to possesse our soules with patience, for that is done for our better triall and comfort. As *Christe* sayde: *Blessed are yee,* Math. 15. 3 *when men reuile you, and speake all manner euill against you for my sake, resioice and be glad, for great is your reward in heauen: for so did they to the Prophetes which were before you, for the seruaunt is not greater then his Maister.* Did not alwayes the enemies of God raise vp such rumours vppon *Christe*, and his Apostles, to that onely ende, to drawe the people from beleeuing or crediting them, and thereby to discredite their heauenly doctrine, that they

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they taught by the will of God. They made as though they had ben careful for godly mē to enter into the Church, but they meāt nothing lesse: for, they passed not how wickedly any liued against Gods cōmaūdements, so that theirs were obserued & kept. So likewise

Math. 15. 3 our Papists of *Louane*, the Phariseis schollers, they seem in all their bookes to be very careful for Churchmen (as they tearme thē) whē as in very deed, they passe not what they are in life, so they continue with thē in their filthy Religion. Do not we see at this day, that many of thē, which are conuerted to the gospel, are reprovēd by our papists & Louanists, of some vices & faultes that haue been done by them in their papistry & blindnes, and all for to flāder the doctrine & Religio withall, which during the time thei were papists, they were counted no fautes, but vertues? Doo not we see, that if any of them keepe whores and harlots, it is counted no fault nor sin among them, but as one that liueth chaste & well? If once he forsake them, & take a lawfull wife, doo they not criē out of him, and say he is a fleshly mā, a carnal mā, & one that is vnchast, & now he cannot serue God, because he hath broken the yoake of chastitie, & liueth in the flesh? The mark thē that they shoot at, right Reuerend Father, is not our life, but our doctrine and Religion, that they may discredite

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it, to draw the simple people from beleeuing
 it. Alas with what faces can these papisticall
 Phariseis thus write against vs, concerning
 our liues, & what men we were. Cā they see
 little moles in our eies, & cānot perceiue the
 great beames in their owne, & yet not in the
 meanest only, but in their cheefest heads? yea
 even in those heads, that they call Lord of
 Lords, King of Kings, God of Gods, their ho-
 ly father the Pope, as they call him, which cā
 not er, nor yet sin, as they affirme? In steede of
 many, I will recite a few of thē, that by those
 the residue may be perceaued: for they are all
 Herrings of one barrell. I pray you what was
 Pope *Boniface*? was it for his holines, that it
 was writtē of him. *Intrauit ut Vulpes: regna-
 uit ut Lupus: mortuus est ut Canis*? He entred
 into the popedom as a Foxe: he reined as a wolfe:
 and died as a Dog. Pope *Joane*, was she not an
 arrant whore: begotten with child by one of
 her Cardinals, which these old verses besides
 infinit mo testimonies witnesse? *Pones portam
 Petri Pauli peperit Papa pater patrie, parvulum
 puerū*. What was Pope *Iohn the. 12.*, not a most
 vile dāpnable mā? did he not keepe one *Rai-
 nerath*, his mans wife? did not he keepe one
Stephana, & her syster? which had been his fa-
 thers concubines before? did not he keep one
Anna a widdowe, & her daughter? he spared
 (sayth the stories) neither high nor low, olde
 nor

Math. 7. 3.
Turpe est
doctōri, cū
culpa redar-
guit ipsum.

Pope
Bonifacius.

A whore
 Pope.

Pope
Iohn. 12.

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nor yong, poore nor ritch, fayre nor fowle: so that no womē durst come vnto *Roome* on pilgrimage in his time: he spared no place, but would vse his filthy whordome, vpon their holy altars. He would giue to his whores, benefices, golden Chalice & Crosses, he would daūce, leap, dice, card, sweare, fight, rū abroad in the night, breaking vp doores & widowes, & burne mens houses. One of his cardinals he gelded, he put out an others eyes, which was his godfather, he cut of ones hād, of another a tōgue, of others a finger, a nose & an eare, in his dice playing, he would call vpon euyl spirits, & drink to the deuill: beeing thus Pope, & an vnholly father, 9. yeeres, and 3. monthes, and 5. dayes, was stricken of the deuil (as they say) as he was in bed with an other mā's wife, and so he died within eight dayes after, most miserably. So of this Fathers godly lyfe, came that prouerbe vp, *As merrie as Pope Iohn.*

Pope
Sergius,

What was Pope *Sergius*? not a man without all vertue & learning, kept he not a whore in the time of his Popedome, called *Moroza*? & had by her a bastard, which was Pope lōg after him, called Pope *Iohn* the. 11? This filthy tyrant dyd many villanous actes. What was

Pope
Marcellinus
Pope
Siluester.

Pope *Marcellinus*, not a great Idolater? was not *Siluester* the second, a great coniurer, and gaue him self body & soule to the deuil, & by the deuils procurement was made Pope? was

not

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not Pope *Liberius* an *Arrian* heretique? was
 not Pope *Leo* likewise an *Arrian*? Pope *Celestius*
us, was he not an *Neston* heretique? was not
 Pope *Honorius*, a *Monotheliste* heretique? Pope
John the. 22. was not he reprooved as an here-
 tique at *Paris*, concerning the soule of man?
 I pray you what was Pope *Hildebrande*? was
 he not an aduouterer, a Church robber, a per-
 iured man, a murtherer, who poysoned sixe
 other Popes, his predecessours, to make him
 selfe roome to the holy seate? was he not a
 great forcerer, and a reneger of the faith? was
 not Pope *Urbanus* a tirānous murtherer? that
 took fiue of his Cardinals aliue, and put them
 into sackes, and threwe them into the Sea? I
 could speake of Pope *Stephen*, of his hādling
 of *Formosus*, his predecessor, in cutting of his
 fingers and head, and threw his carkasse into
Tiber, and of many others of them, but that I
 should occupie and consume much inke and
 paper, about a sort of filthy lyuers: therefore
 Pope *Adriā* the. 4. was wont to say: *Succedi-*
mus, non Petro in passendo, sed Romulo in parricio
dio. What should I speak of their holy Cardi-
 nals, are they not Ruffians, Tosssepots, whores
 maisters, & buggerers with young boyes, like
 vnto the Sodomites? all the world knoweth
 it. What shoulde I saye of others theyr
 Preests, howe shamefully they liued in theyr
 holy

Pope
 Lyberius.
 Pope Leo.
 Pope
 Celestinus.
 Pope
 Honorius.
 Pope
 Iohn. 22.
 Pope
 Hildebrand

Pope
 Urbanus.

Pope
 Stephen.

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holy orders, were not a nūber of thē theeues,
 periurers, murtherers, buggerers with boyes,
 mares, & sowpigs: some of thē haue been a-
 raigned at the bar for it in *Exceter*, and else
 where, as the Records can testify: & some of
 thē were no smal Chickēs in the Popes coup.
 What say you to those holy Fathers, at the
 last cōusel of *Trident*, which were solemnly ga-
 thered together, as they sayd, to reforme mat-
 ters of Religion, and suppressing of vice? was
 not 2. of those holy fathers, takē at that time
 in whordome? the one was strikē down with
 a club, the other takē with the māner, by the
 husband, & hāged by the neck, out of a great
Lucane window in the street? What should I
 say, not long a gone, of one in *Winchester*, a
 great D. of the Papists, who would drink no-
 thing but water thrise a weeke, who vnder
 the couler of virginitie, of wearing a shirt of
 heaire, & hanging his swoord at his beds feet
 & mortifying his body with straightnesse of
 life, kept 3. whores at once in his chamber, to
 serue him and his fellowes at neede, which
 whores were fetched out by certaine Iustices
 of peace. This is as true as men vse to eate
 D. Boord. meate vpon a boord. To conclude, and leaue
 troubling of your Lorships chaste and godly
 cares, we wyll say of their whole clergy, as
 some of their owne Doctours haue writtem:
Venalitate Curia Romana inaniter prescitur,
Lenones

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Lenones, Coqui, Stabularij equorum, & pueri. Aureum
 Though the briberie of the Court of Roome, Baus Speculum in
 des, Cookes, Hostlers, Horsekeepers, and children Theologia.
 are placed in offices, to gouerne the Church. Thus
 I haue, rather giuen an inkling heereof, then
 opened the particular secrete of the matter,
 for as S. Bernard sayth: *Qua in occulto fiunt ab* Bernard, ad
Episcopis, turpe est vel dicere. The thirde cause Clerum, in
 is, for that of late one *John Blackeall*, borne in Sino. Rhe.
Excester, did open penance at *Paules Crosse*. The thirde
 And then and there, before all the congrega- The. vi. of
 tion openly (for that I detected his horrible August.
 vices, and manifested them to certaine of my Anno. 1571
 friends, to the end he might the better be re- 1. Cor. 5. 1.
 claimed from his lewd and wanton life, & so
 to satisfie the whole congregation with open
 repentance, crauing their prayers vnto God
 for him) cried and breathed out against me,
 many fowle & slanderous reports to the great
 greefe of the godly, & ioy of the wicked Pa-
 pists. But heerby easily appeareth the nature
 of the wicked & malicious. For whē any cō- Luke. 15. 1.
 uersion is made (through Gods spirit) by any Math. 9. 11
 sinner, they wil enuy & vse railing woords a-
 gainst that cōuert, as the wicked Scribes and
 Phariseis did. And wil speake euil of thē: Be- 1. Pet. 4. 4
 cause (sayth Peter) *they run not with them vnto*
the same excessse of Riote: therefore speake they e-
uill of you. If I had been altogether as wicked,
 as he declared openlie; yet he and all the other Luke. 15. 10
 enuious

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enuious me ought not to haue sorrowed, but
 enioyed, not to haue enuied: but loued God
 good working in me, with the Angels of hea-
 uen. This wicked man will not light a candle
 to seeke a sinner: but will rather bring a fire
 brād to cōsume his brother, with his flaming
 woordes: but as *David* sayth. *Whote burning*
coales shall consume that same tongue, that will
be the portion for euer for all such liars and slan-
derers. A slanderer is worse then a Rauen, wh
eateth men beeing dead: but a wicked slanderer
eateth men beeing alive. But let vs examine, re-
 uerend Father, how this leude man foloweth
 the counsell of *Salomon*, that sayth: *Despise not*
a man that turneth awaie from his sinne, nor cast
him in the teeth withall: but remember that we
are all woorthie blame. The like doctrine *Paul*
 teacheth: *Brethren, if a man be fallen by occasion*
into any faulte: yee which are spirituall, restore
such one with the spirite of meekenesse, consider-
ing thy selfe least thou be tempted also. The
 Lord sayth by his Prophete: *That he will not*
remember, nor make mencion of the former life of
a sinner, after his conuersion. But this enuious
 and slaundersous man, wil haue in remēbrance
 thinges paste, and make mencion of that was
 neuer spoken nor sayd, to the great infamy of
 the Gospell, because I am called (although
 vnwoorthy) to be a Preacher thereof, vppon
 which reportes and manifest flaunders spoken,

the

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e Queenes Maesties Commissioners, immediately sent for me to come before them, and upon mine appearance (he then beeing in the *marshalsea*, a prisoner) found such subtilt & craftie meanes, that he stoale away from his keeper: knowing well in his conscience, that (for the most parte) falsely accused me, and wickedly slandered me. So that I could not haue him face to face, before the Commissioners, to trie whether it were all true he spake at the Crosse: thus he ran away, and left the infamy to me, behinde him. So now I must refer my cause to God, who shall call vs both to accoumpts one day, frō whome, there shall be no rüning, nor scaping away. This *Blackeall* (reuerend Father) did open penance at *Pauls, Crosse* for that he had at that present, foure wiues aliue. And also, for that he thrust him selfe into the ministerie, for the space of 12. yeeres, & yet was neuer lawfully called, nor made by any Bishop accordingly. Foure daies after his penance at the Crosse, he was set in the Pillorie in Cheapeside, with papers on his head; for taking the Bishop of *Canterbury* Seale from one Writing, and set it to a counterfeit Commission, wherwith he pilied and pilied great sums of money frō the poore simple Ministers, that dwelleth in the countrey: he is one that choppeth & chaügeth benefices, passing little what meanes or wayes

Blackeall
 had foure
 wiues a liue
 at once.

Blackeall
 is a pilorie
 knight.

Blackeall
 of to scales
 to counter-
 faite Commis-
 sioner is.

Blackeall
 is a chopper
 of benefices.

B.i.

he

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He is a raker for mens money.

He is a common carrier about of whores and harlots.

He is ashamed of his owne name.

he may practise, so that he may haue and get money from any man. He hath and doth run from countrey to countrey, from towne, to towne, leading about with him naughty women, as in Glocester shiere, he led a naughty strumpet about the countrey, called *Greene Apron*. Also he altereth his name, wheresoeuer he cometh. Sometime he is called *Blackeall* (for that is his right name) sometime *Barthol*, sometime *Dorrell*, sometime *Barkeley*, sometime *Baker*, sometime one name, sometime another. This is that man (reuerend Father) that hath *Linkes* eyes, to see moates in his brothers eye: but

Math. 3. 7.

can not see great beames in his owne. He looketh to his brothers sinnes that are past: but not his owne that are present, and euident to all mens eyes. He casteth that end of the wallet behind him, but other that come after him, can and wyll see it truely: and reprocue it godlie, and christianlie, and not enuiously.

Bernard. in serm. 4.

For this enuie (as Bernarde sayth) is a babling euill, a secreete poyson, a hidden pestilence, the workes of craft, the mother of dissimulation, the beginning of vices, a deuouring canker of holinesse, the blinder of hearts: making diseases of remedies, and greefes of medicine. But I wyll leaue him now to the Lord, desiring him to couert him, that he may amend his naughty life, and turne to the Lord with faith and true repentance, and make his members to serue God,

in

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in righteousness and true holinesse, all the
 dayes of his lyfe. This made me (reuerend Fa-
 ther) according to the talent which God hath
 giuen me, so in these euill dayes and times to
 applie my labour, that all men (notwithstan-
 ding their filthy bookes, and rayling words)
 may throughlie see and perceiue what I am,
 and haue been, since I was called into the mi-
 nisterie, thereby to satisfie a number of fickle
 heads, and vntable people, which knowe me
 not in person: yet by this meanes, I shall seeme
 to be present to them, when they shall reade
 this my little Treatise of my faith. For as S.
Hierome sayth: Letters and Epistles make men
present, yet being absent: Not doubting, but
 that little, with which God hath endued me
 by his free mercie, maye shine through the
 clowdes and mystes of errours, which the
 Prince of darknesse hath blowne abroad.
 And for that I was one of the first Ministers
 that euer your Lordshippe layde handes on,
 and also for that God hath made you one of
 good wyl, desirous, and of aucthority, able to
 defend the profession of a christian man: I
 could not but choose your Lordship, vnder
 whose name, my little labour should appeare
 both for a testimony vnto all mē, that you are
 one in whom the godly do reioice, and a pro-
 uocation vnto others, to goe forewards in all
 godlines, in the building vp of Gods church,

B.ii.

which

THE EPISTLE.

1. Pet. 2. 5.

Rom. 12. 1.

which he hath purchased to him selfe, to be
spirituall & holy Priesthood, to offer vp spir-
ituall Sacrifices, acceptable to God, by his
precious death & passiō. Humbly beseeching
your honour, to take this my small talent in
the best parte, not looking in this worke of
mine, for the pleasaunt speeche of *Isocrates*,
nor the high style of *Demosthenes*, nor yet the
excellent dignitie of *Plato*, nor the reuerende
maiestie of *Thucydides*: but a bare and homely
style, accept my good meaning, yet which te-
deth to Gods glorie, and aduancement of his
kingdome. Who prosper & maintaine your
Lordship in his feare, knowledge and wise-
dome, long to continue, enriching you with
all good blessings, and gouerne you by the
holy spirit, in all your actions & dooinges, to
the maintaunaunce of his glorie, and comfort
of his poore afflicted and warring Church,
vntyl he shal call you to come vnto himselfe,
there to continue in his glorious kingdome,
for euer and euer. Amen.

Your Lordshippes to vse in the Lord,
John Northbrooke, Preacher.

August. ad Marcellinum Epist. 7.

Ego proinde fateor me eorum numero esse canari:
Qui proficiendo scribunt: & scribendo proficiant.

To the Christian and gentle

Reader.



I am not ignorant (gentle Reader) howe dangerous an enterprize it is, in this our age, either to write, or divulgate any worke abroade: considering the furiousnes of certaine snuffing detractours in the worlde, and byring sillus persons home; would make one like Augustines counsaile, *Fortior est discantis, quā docenti, conditio.* August, More safe is the condition of the learner, then of the teacher. For it is no merchaunt, sayth that pernicious and hurtfull stepdame (of Vertue) Disdaine, & Envy, continually putteth in her scote, to hinder and let your honest enterprize. Howe harde a thing it is, and what great impediments and lets there are to enterprize any aye, not onelie daylie experience sufficientlie declareth; but also that Proverbe cōspymeth it, which sayth: that all thinges are hard, which are sayde and excellent. For assuredlie there is no condition without his enemie: no calling without some temptation, no estate sure and cleare. Therefore, the estate of man so much the more is to be lamented, howe much the lesse it is regarded, would make a godly heart to muse much and oftentimes, howe he might be a fruitfull and painefull labourer in Gods vineyarde.

August,

1. Cor. 4. 10

1. 12. 13.

Wisd. 2. 24.

Rom. 16. 17

1. Cor. 4. 18.

2. Cor. 10. 2

Galat. 1. 7.

2. Cor. 2. 11.

Eccle. 2. 1.

1. Cor. 4. 10

1. 12. 13.

Wisd. 2. 24.

Rom. 16. 17

1. Cor. 4. 18.

2. Cor. 10. 2

Galat. 1. 7.

2. Cor. 2. 11.

Eccle. 2. 1.

Therefore whatsoeuer the wicked shall say of me, Psal. 109. 4. I will say with David. *Detrahebant mihi, ego autē orabā.* For my friendship they were mine enemies, but I gaue my selfe vnto prayer. After I had ended this my booke, it happened by Gods prouidence (gentle Reader) that in a Lecture of mine, at Redcliffe in Bristow, I had occasion giuen me by the text, which was taken out of the xxxi. Psalm (where David did commend his spirit into the handes of

W. ill.

God,

of 7 descention
of Christ into hell

Luke. 23. 46

Hebr. 2. 14.

15.

1. Cor. 15.

25.

Col. 1. 13. 14

John. 5. 24.

25.

Reue. 14. 13

Joh. 19. 30.

Acts. 24. 14

God) to proue that all the soules of the righteous that dyed before Chyistes coming in the fleshe, were in heauen, and not in purgatorie, Pymbo, or Hell. That Chyistes soule should not neede to goe down thither to fetch them out. And also declared that Chyiste vsed the like wordes vppon the Crosse, which is declared that his soule departing from his body, went straight into heauen, and not into hell the place of the dampned: But that the efficacy, vertue, and power of his death & passion, did pearce through and into the verie hell it selfe, by his diuine power and Godhead: that all the dampned soules felt their full paine, and iust dampnation for their infydelitie: And sathan him selfe felt all the power, and strength of his tyranny and darknes, was weakened, banquished, and fallen to ruine and utter decay. &c. And that the soules of all them that dyed in the faith of Chyiste (being in heauen) felt the fullnes of their redemption: howe it was nowe fullie perfected and ended for them. &c. Thus being by me taught, it was noysed abroade in the peoples eares (and that by no meane men) that I had denied an Article of the Creede, and that I was an open heretique, and such a one as was not worthy of life, but cruell death.

When those reports and false rumours came vnto mine eares, I besought God to strengthen me in his faith and giue me patience, knowing well, that after the way (which they call heresy) to worshippe I, and teach the God of my Fathers, believing all thinges, which are written in the Lawe and the Prophetes; I also considered with my selfe, what will this people say and report, when as they shall happen to reade my booke, wherein this Article of Chyistes descention into hell, is handled, that thus begin to condempne and iudge me, before they haue knowne or heard the truth opened: vpon the occasiō whercof

To the Reader.

hereof, I cleane altered my former Preface to the Reader, that I had made before, & made this as an apologie or defence thereof, against such as will, or will carpe against it. Wherefore, I beseeche thee kindly Reader, to lende me thy eares, to heare me, thy eyes to see mee, thy tongue to reade mee, thy minde to iudge me, with an vpriight iudgement, according to the trueth of Gods word, which as Dauid sayth: a Lanterne vnto our fete, and a lyght vnto our pathes, that is it that giueth wisdom vnto the simple: it is that, that giueth lyght vnto the eyes, by the seruauant of God is made circumspect: our sa-
uour Christe willethe vs to search the Scriptures, for those are they that beare witnesse of him. For, the minde must be taught, and instructed of the wyll of God, by the word: lyke as the eyes are taught and instructed by outward things. For as Augustine sayth: Titubat fides, si diuinarum scripturarum vacillat autoritas. If the authoritie of holy scriptures wa-
uer, then dooth faith stumble.

I wyl nowe according to my small skyll, say of this matter somewhat moze largely, then I haue sayde al- ready in my booke: whether sufficient, or insufficient, I shall pray thee to stand an indifferēt iudge. To thee it is Dedicated, and for thy sake it is written. Here must I say vnto thee: euen as S. Hierome sometime said to his Reader in like case. Quasi lector, vt recor- deris Tribunalis Domini, & de iudicio tuo, te intelligas iudicandum, nec mihi, nec aduersario meo faueas: neue personas loquentium, sed causam consideres. That is: I beseeche thee, good Reader, that remembryng the iudgement seate of the Lord, & vnderstanding, that as thou iudgest, so shalt thou be iudged, thou fauour neither mee, nor mine aduersary. And thou regarde not the persons, but the cause onely.

first, thou shalt vnderstand, gentle Reader, that this Article of Christes ascending into hell, is not reade

Psalm. 119.

105.

Isa. 19. 7. 8.

9. 10. 11.

Wisd. 10. 12

John. 5. 39

Acts. 17. 11

August. de
doctr. christ.
li. 1. Cap. 37,

Hier. adue.
error. Iohn.
Hierosoly-
mitan.

To the Reader.

as Rasinus sayth, in the Romaine Creede, nor yet
the Nicen Creede, the East Church had it not, the
Counsaile of Ephesus, and Constant. left it out. For
we may reade by the writings of the olde Fathers
that, that parte which is reade in the Creede, was
not in olde time so much used in the Churches.
(I doe confesse it is a necessarie article, meete to haue
a place in the Creede, as a thing that containeth
verie profytable misterie of a swaightie matter.)
Ciprian vnto this sayth. Sciendum sane est, quod
ecclesia Romana, simbolo non habetur additum: De-
cendit ad inferna. Sed neque in Orientis ecclesia
habetur hic sermo. Knowe ye for certaintie, that the
Church of Rome hath not added this in the Creede
He descended into hell. No, neither yet the East
Church hath added this kinde of speche, in the
Creede. Upon this Erasmus fullie agreeth, saying
Atque adeo quum symbolum Nicenae, sine Constanti-
nopolitanae Synodi, nihil aliud sit, quam huius symboli
explanatio, ne illic quidem quicquam est, quod hinc
particula respondeat. Ipsa denique incōcinitas arguit
ab alio quopiam intertextum emblemata. That is:
Moreouer, although the Simbole, or Creede, of the
Synode holden at Nice, or the Synode holden at
Constantinople, is none other thing, then a declara-
tion of the Simbole, or Creede (called the Apostles
Creede:) yet there is not so much as any thing that
is correspondent to this particule. Finallie, the very
inconcinnitie, and vnhanlome iopning, or hanging
together of the speche & oration, is an euident argu-
ment that this parcel, or particule (He descended into
hell) was put in among the other Articles by some
other man. (As is supposed by Thomas of Aquine)
and immediatlie after he sheweth the cause, why
the auncient Fathers put not this article into the
Creede. (He descended into hell:) Quia vetustissimi
patres magna Religione cauebant, ne quid affirma-

Cipr. in sim-
bo. exposit.

Erasmus in
symbolū ca-
thechusis. 4.

In eodem

To the Reader.

ent duntaxat. In Symbolo, quod non esset euidenter
 expreſſum in ſacris literis vtriuſque teſtamenti; Tales
 ant articuli omnes, hoc vno excepto. That is: Be-
 cauſe the Fathers of auncient time, with great Re-
 ſigion, took haſte and were ſwore that they woulde
 not affirme any thing, namely in the Creede, which
 was not expreſſed in the ſcriptures of bothe Teſta-
 mentes. Such manner Articles are all the other,
 ſilie this one (He deſcended into hell) excepted: thus
 ſaith Erasmus. Saint Auguſtine in his booke de ſide-
 Symbolo: expounding the Creede of the Apoſtles,
 coming to the article of Chriſtes ſufferinges, de-
 ſcribeth of his patience & humilitie in ſuffering death,
 when the death of the Crolle, to take away the horroz
 of death from vs, and that he was crucified and bu-
 ried, vnder Pontius Pilate, adding Pilates name for
 the certaintie of the time, and that he lay in a graue,
 and beſore that in the wombe of his Mother, in
 which graue and bellie, neuer none lay beſore nor
 after. &c. But of this article of Chriſtes deſcention
 into hell, he neuer ſpeaketh worde of it, nor yet recti-
 feth it: for if it had bene an article put in the Creed
 at firſt, woulde ſaint Auguſtine haue left it out think
 you? or at leaſt neuer to haue ſpoken worde of it in
 this place, hauing ſuch occaſion and oportunitie as
 he had in intreating of the beleeſe. I can neuer be-
 lieue that: for of all the olde writers, he was moſt e-
 xecutive, and vigilant in ſuch points of Religion that
 touched faith: To that it muſt euidentlie appeare,
 that it was put in by ſome after comers, as Eras-
 mus beſore hath ſayde, whereby we may vnderſtand,
 the care of the godly ones then, that woulde not
 put forth or affirme any thing, which could not be
 proued by the ſcriptures. So Hierome ſaith. Omne
 quod loquimur, debemus affirmare de ſcripturis ſanc-
 tis. Whatſoener we affirme, we muſt proue it by the
 ſcriptures. For Auguſtine ſayth: Sine ſcriptu-
 rarum

loco. non. 11

.89. 11. 1

cap. 11. 1

.7. 1. 1. 1

.8. 1. 1. 1

Auguſt. de
 ſide & ſimb.

cap. 5.

Phil. 2. 8.

.89. 2. 1. 1

.11. 7. 1. 1

01. 2. 1. 1

Hieron. in

Psal 98.

.01. 2. 1. 1

To the Reader.

Hieron. in

Pfal 98.

August. in

Epyst. 157.

Rom. 3.

Hieron in

Math. 23.

John. 5. 39.

Act. 17. 11.

Pfal. 16. 10

Zach. 9. 11.

Act. 2. 31.

1. Pet. 3. 19.

rarum auctoritate: nihil definiendum est. Nothing is to be determined, or affirmed, without the auctoritie of the holy Scriptures. And likewise S. Paule sayth. Now is the righteousnes of God made manifest without the lawe, hauing witnes of the lawe, & of the Prophets. wherby it is gathered & all trueth and righteousnes of Gods Religion, and our faith in the redemption of his sonne. must haue the witnes of the Lawe and the Prophets, that is to saye: the holy scriptures wyl euer acknowledge and allowe it. And whereto it giueth no witnes, that is alwayes false and erroneous. For as Saint Hierome sayeth: Hoc quia ex sacris literis auctoritatem non habet, eadem facilitate refellitur, qua probatur. Seeing this (sayth he) speaking against those fathers, that dyd affirme that that Zachary which Chyste spake of, beeing the sonne of Barachy, was Iohn Baptistes father, hath no auctoritie out of the scriptures, it maye be as easilie denied, as affirmed. Therefore, I saye, search the holy scriptures as they of Berea did, as concerning this matter in question: and yet thou shalt neuer be able to fynde there, that euer Chyste our Sauour, in body or soule, descended into hell after his death, to the place of the dampned, or into any Limbo. Onelie thou shalt fynde there, that he dyed, and rose againe the thirde day, &c. Some will here replie and say, what sir, you say not truly: Are there not Scriptures sufficient to proue, he descended into hell: although there are sundrie places, yet there are fowre principall places, as in the Psalmes, in Zachary, in the Actes of the Apostles, and in S. Peters Epistle? I praye you, saye they, is it not written in the Psalmes thus? Non derelinques animam meam in inferno. I doe graunt it is so written, but it followeth not hereby to proue that his soule, or that Chistes soule should goe vnto hell, the place of the dampned, for soule in this place, doth not signify the soule:

To the Reader.

soule of Christe, but it signifieth the body, or person
 of Christ, and by hell he vnderstandeth, not the place
 of the dampned, but the graue or Sepulchre, and
 therefore Stephanus translation hath: Non relinques
 corpus meum in sepulchro. Thou shalt not leaue my
 body or person in the graue. So hath the Tyguri-
 an translation also. For this Hebrew word, Nepe-
 son signifieth a body, or person, as you may reade in Le-
 uiticus, and in Numerie.

Leuit. 21. 1.

11.

Num. 9. 1.

Also for this worde, soule, in that place and many
 others, taken for the whole naturall man: for we
 reade in Genesis, that all the soules that came with
 Iacob into Egypte, which came out of his loynes,
 were in the whole, thre score and sixe soules, that is,
 thre score and sixe personnes, or bodyes. And in the
 Actes it is sayde. There were added to the Church,
 by Peters Sermon, about thre thousande soules,
 that is, thre thousand persons. And so Peter bleth
 the same, when he sayeth. wherein sowe, that is,
 eyght soules were saued in the water, that is, eyght
 persons or bodies. Saint Paul also bleth that woord
 saying. Let euerie soule be subiect vnto the higher
 powers. &c. That is: let euery body or person be sub-
 iect. &c. By this you maye saue perceyue, what Da-
 uid meaneth by this woorde, soule, that it should not
 lye in the graue for euer, but shoulde ryle vp againe.

Gen. 46. 26.

Actes. 2. 41.

2. Pet. 3. 20.

Rom. 13. 1.

Iob. 19. 26.

So Iob sayeth. in matter one, although in other
 woordes, where he sayeth. Though after my skinne,
 wormes destroy this my body, yet I shall see God in
 my fleche. As for this woorde, hell, it is taken in di-
 uers significations in the scriptures, as you may see
 in my booke, where I doe intreate of this article: but
 in this place it signifieth not the place of the dāpned,
 but the graue wherein he was buried. So likewise
 S. Cyprian dooth expound that woorde, hell, saying:
 Vis tamen verbi eadem videtur esse in eo quod sepul-
 tus dicitur. That is: Howbeit there seemeth to be
 the

Cypr. in
simbo.

To the Reader.

the same strength of the worde (hell) in that hee is sayde to haue bene buried.

Zach. 2. 11.

As for the place of Zachary, where he sayth: Thou also shalt be saved through the blood of thy covenant. I haue loosed the prisoners out of the pit wherein is no water: serueth little or nothing at all for the proofe of Christs descention into hell. For the Prophets meaning is in that place, that God saucth his

Gen. 17. 9.

Church by the blood of Christe; whereof the blood of the Sacrifices was a figure; and is heere called the conuenant of the Church, which he did make with Abraham, promising vnto him that all nations should be blessed in his seede, which is our Saviour Christe. And so Zachary compareth the Babylonical ouerthrowe (wherein the people was oppressed) to the pitte. So that he vnderstandeth by the prisoners (not any soules in hell) but the children and seruants of God, which were and are captiues vnder Sathan the deuill, mans enemie: who was prefigured before by the cruell tyraunt Pharao, and by the King of Babilon. And by the waterles pit, he vnderstandeth the gulle of all miseries and calamities, whence it is impossible for man to come out by any meanes: without the helping hand, and outstretched arme of Gods almightie power. And that you shall not thinke this to be of mine owne exposition, I shew you what S. Augustine sayth vpon this place.

August. de ciuit. dei. lib. 8. Cap. 35.

Alio loco ad ipsum Christum in spiritali prophetia loquens, de remissione peccatorum per eius sanguinem. Tu quoque inquit, in sanguine Testamenti tui emissi vinctos tuos de lacu in quo non est aqua. Quid per hunc locum velit intellegi, possunt diuerse sentiri etiam secundum rectam fidem. Mihi autem videtur non eo significari melius, nisi humana miseria siccam profunditatem quoddammodo, & sterilem, vbi non sunt flumina iustitiae, sed iniquitatis lutum. De hoc quippe lacu in psalmo dicitur: Et eduxit me de lacu miseriae; & de luto

To the Reader.

And limi. That is to say: And in an other place, speaking of the spirite of prophesie vnto Christe himselfe, touching the remission of sinnes through his blood. Thou also, sayth he, hast through the blood of thy Testamēt, let the prisoners out of the pit where no water is: what he will haue to be vnderstanded by this lake, or pitte, men maye iudge many wayes, and that after the right saith. But I thinke that nothing can better be vnderstanded by it, then the dyce, and as it were the barren profundity of the deepnes of mannes myserie, where the streames of righteousness are not, but the mudde of iniquitie. And of this pitte it is spoken of in the Psalme: And he hath, sayth he, brought me out of the pitte of myserie, and out of the myze and clay. Whitherto Augustine. Thus you may easilie perceyue, that this saying of the Prophete nothing appertaineth vnto the dead, which are already deliuered from those miseries that are signified by the waterles pitte: but vnto the lyuing. For he sayth dyrectly after. Turne you to the strong holde, ye prisoners of hope. which wordes can not be applied to the dead, but to the lyuing onely. For the Prophete biddeth them to turne into the holie Land, where the Citie and Temple are, where God will defend them. Saint Hierome therefore sayth, to all them that doe hang vpon bare wordes of the scriptures: Nec putemus in verbis scripturarum esse Euangelium, sed in sensu; non in superficie, sed in medulla, non in sermonum folijs, sed in radice rationis. That is: Neither let vs thinke that the Gospel consisteth in the wordes of the scriptures, but in the meaning: not in the barke, but in the pithe: not in the leaues of wordes, but in the roote of the meaning. Peter confirmeth this, saying: So that ye first know this, that no prophesie in the scripture is of any private interpretation. Thus much as concerning the place of the prophet Zachary,

Psal. 59.2.

Zacha. 9.1.

Hiero. In Epist. ad Gal. Cap. 1.

1. Pet. 1. 10.

To the Reader.

Acts. 2. 30. As for the place in the **Actes** of the **Apostles**, which is sayd about, vpon the **Psalme** may suffice: for the was spoken by **David** in the **Psalme**, was prophetically spoken of **Christe**, not that his soule should go and preache, or bring out any soule from hell, the was nothing the **Prophetes** meaning. But he prophesied there, onely of the death and resurrection of **Christe**. For so death **S. Peter** open and expounde

Acts. 2. 30. laying. Therefore seeing he was a **Prophete**, & knew that **God** had sworne with an oathe to him, that the fruite of his loynes, he would raise by **Christe** concerning the fleshe, to sit vpon his **Throne**.

31. knowing this befoze, spake of the resurrection of **Ch. xii.** that his soule (that his person or body) should not be left in graue, neyther his fleshe should see corruption.

32. Here note, that where in one place he calleth it by the name of the soule, or body, immediately, he nameth it fleshe. Thus you may see howe one scripture openeth an other. So **Hierome** sayth: More

Hieron. in scriptum obscuris, manifesta subnectere. That is

Esa. chap. 9. It is the order of the scriptures, after harde things,

Augu. in. li. to ioyne other thinges that be plaine. **S. Augustine**

83. Questio. also sayth: Solet circumstantia scripturarū illuminare

Quest. 64. sententiam. The circumstances of the scriptures is

swont to giue lyght, and to open the meaning. **Walter**

Theodorus Beza, translateth that verse: Non

in Acts. 2. derelinques animam meā in inferno: thus Non relin-

ques cadauer meum in sepulchro. For as he sayth: Ne-

que enim Petrus hic disputat de animi immortalitate,

sed de corporis resurrectione, eaque eiusmodi ut nulla

præcesserit corruptio. Peter, sayth he death not heere

in this place, dispute of the immortalitie of the soule,

but of the resurrection of **Christes** body in such man-

ner that no corruption could, or should corrupt it. **S.**

gaine he sayth: Dico igitur nunquam prætermisuros

fuisse Euangelistas istiusmodi historiam disensus ani-

mæ Christi ad inferos, & arbitror (quod cum veterum

To the Reader.

pace dictum sit) somnia esse quaeunque de hac re apud
 illos commemorantur. That is: Therefore I say, that
 the Euangelistes woulde neuer haue ouerpasse, or
 slippe with silence, such an historie of the descen-
 ding of Christe into hell, if it had bene so: & I iudge
 and saye, by the leane of the auncient Fathers, what
 power of this matter they haue written, or remem-
 bered amongst them, to be but dreames and phanta-
 sies. &c. Therefore S. Augustine giueth this coun-
 sayle: Nemo de Christo credat, nisi quod de se credi
 voluit Christus. That is: Let no man beleue moze
 of Christe, then Christe hath willed thee to beleue.
 And this is spoken as sufficient for this present, be-
 yon this place of the Actes.

August. de
 tempore.
 serm. 145.

Nowe lastlie is that place of S. Peter, where hee
 sayth that Christe was put to death concerning the
 fleshe, but was quickened in the spirite, by the which
 he also went & preached vnto the spirites that were
 in prison. Hereupon they blowe by the Trispet: but
 let staye a lyttle, thou must note gentle Reader, that
 there is no mention made: Animæ Christi, of the soule
 of Christe, but that he went: tantum spiritu, onely in
 his spirite. For as Maister Caluine sayth: Sunt autē
 nec longe diuersa, animam Christi venisse, & Christū
 predicasse spiritus sui potentia. These are, sayeth he,
 great differences, to say that the soule of Christe to
 haue come: And to say, Christe to haue preached by
 the power of his spirite. Nowe frendly Reader, heere
 is the difficulty in these two words, spiritus & carcer,
 the spirite, and the prison. Understand that by this
 worde, Spirit, is not meant nor taken in this place,
 of the soule of Christe, but for the power of his god-
 head. For it was not his soule that was able to quic-
 ken him selfe, but the spirite of God quickened him.
 That is his godlie and diuine power. that quickeneth
 his humanitie. Paule openeth this very plainly to
 the Corinthians, saying: Christe was crucified con-
 cerning

1. Pet. 3. 18.
 19.

Erasmus
 is verie cor-
 rupt vppon
 this place,
 but it see-
 meth that he
 well vnder-
 standeth it
 not, for he
 sayeth in the
 margēt, it is
 locus durus.
 Calu. in cō.
 1. Pet. 3.

2. Cor. 13. 4

To the Reader.

cerning his infirmities, yet lyueth he through the power of God. &c. where Peter nameth it the spirit. Paule calleth it the power of God. And he calleth it the operation of God, which rayled and quickened him from the dead. And to the Romans he sheweth that the vertue of the spirite was not onely shewed in the person of Christe, but is also shewed vpon all, saying: If the spirite of him that rayled vpon Iesus from the dead, dwell in you, he that rayled vpon Christe from the dead, shall also quicken your mortall bodies, because that his spirite dwelleth in you. In these places we may vnderstand what Peter meaneth by the spirite, that is: Gods diuine power & might, and not the soule of Christe.

Nowe in that Peter calleth it a prison, is not to be taken here, that he vnderstandeth by it the place of hell for the dampned: but he alludeth it, to the place of Genesis, where it is sayde. Non permanebit spiritus meus in homine in æternum, quia caro est corruptibilis. My spirite shall not sticke with man, because he is but fleshe. So that it is a common phrase of speech in the scriptures, that Peter here vseth, for the prophete Esay hath the like. Vt aperies oculos excorum & educeres de conclusionibus vincitum, de domo carceris sedentes in tenebris. That thou mayst open the eyes of the blinde, and bring out the prisoners from the prison, and them that syt in darknes, out of the prison house. And in an other place he sayth: Vt dicetis his qui vincti sunt, exite, & his qui in tenebris, reuelamini. That thou mayst say to the prisoners, go forth, and to them that are in darknes shewe your selues. Saint Paule in a manner vseth the like phrase, saying: Before faith came, we were kept vnder the Lawe, and shut vp vnto the faith, which should after be reuealed. Our sauour Christ vseth it often, where it is written. The spirit of the Lord is vpon me, because he hath annointed me, that I should preach the

The Greek
sword signi-
feth an
high towre,
wher watch
is kept.

Gene. 6. 3.

Esa. 42. 7.

Esa. 29. 9.

Gal. 4. 3. 23

Luke. 4. 28.

Esa. 61. 1.

To the Reader.

the Gospell to the poore, he hath sent mee, that I
 should heale the broken hearted, that I should
 teache deliuerance vnto the captiues, and recou-
 ring of the sight to the blinde: that I should set at
 libertie them that are bound. **1. Pet. 4. 6**
 The fourth Chapter following, speaketh of this ma-
 ter: but yet in other wordes, saying. For vnto this
 purpose was the Gospell preached also vnto the
 dead, that they might be condemned according to
 men in the flesh, but might liue according to God in
 the Spirite, that is to say, the Gospell was preached
 not to the deade bodyes in the graues, nor to the
 soules in hell) but to them of tymes past, which
 now are deade, to the intent that they might haue
 been condemned, or dead vnto sinne in the flesh, and
 might haue lyued to God in the spirite, which two
 are the effect of the Gospell. And in his seconde E-
 pistle, he calleth them the worlde of the vngodly, say-
 ing. Neither hath he spared the olde world, but saued
 noe the eight person, a preacher of righteousness,
 and brought in the floodde vppon the worlde of the
 vngodly. &c. **2. Pet. 2. 5**

So now we maye perceyue by the conference of
 those places, what Peter meaneth by the Spirites,
 that were in the prison of sinne and death. &c. For
 Peters onely purpose in this place is, to set forth the **Mat. 28. 19.**
 vniuersall preaching of repentaunce, which was **Mat. 16. 15.**
 preached in the tyme of Noe: euen with the same o- **2. Pet. 2. 5**
 pen and vniuersall preaching, that was done in all
 the worlde, in the tyme of Christe the Sonne of
 God, after his resurrection from the dead. For the
 Sonne of God dyd preach in the tyme of Noe, in the
 spirite: that is, by his spirituall preaching of repen-
 tance, dyd call the spirites that were in prison, that
 those wicked men that were shut vp in the prison
 of wickednesse and sinne, and for their synfulness
 were woorthie of death and hell. So sayth Titelman:

To the Reader.

Franciscus
Titlemanus
Hesselenfis
in.1.Pet.3.

Veniens ad illos incredulos homines, qui tunc in tenebrosa caligine errorum suorum iacebant demersi: veniens (inquam) spiritu, predicauit eis ad poenitentiam reuerti, vt possent cum Noe saluari, inspirando Prophetas & Noe, qui ex ore Domini populum à malis reuocare querebant. That is: Comming vnto those beleeuing men, which then dyd lye drowned in the darknesse of these errours. Comming, I say, in spirite, dyd preach to them to turne to repentaunce, that they might be saued with Noe, inspyring the Prophetes and Noe: dyd seeke to call the people backe from their euylnesse by the mouth of God. Also he setteth forth his mercifull goodnesse, and long sufferance, in that he called them to repentaunce by Noe, whyles the Arke was a preparing, by the space of a hundredeth and twentie yeeres, which lenitie, goodnesse, and long-sufferaunce of God, they dyd despise, and neglect: for which the flood of Gods vengeance came vpon them that were disobedient, in the tymes of Noe.

Rom.2.4.

2.Pete.3.15

1.Pet.3.18.

29.

Gene.6.3.

The verie text it selfe plainlie declareth, that this exposition is true. For if we marke the wordes of the text, as they lye in order, it wyll sone open Peters whole meaning. The wordes are these. But he was quickened in the spirite, by which he also went and preached vnto the Spirites that were in prison (then immediatlie followeth what those Spirites were) which, sayth he, were in tymes past disobedient, when once the long suffering of God abode. Nowe hee sheweth when it was, in the dayes of Noe. Then he declareth the time, and howe long they were disobedient, whyle the Arke was preparing, sayth hee. Which latter wordes maketh it plaine. For he sayeth: he preached in the spirite, to the prisoners that were disobedient, whyle the Arke was a making. So that it appeareth that those prisoners were a lue, at the making and preparing of the Arke.

To the Reader.

Arke . And during all that tyme of. 120. yeres. 2. **Pete. 2. 5.**
Christe preached to them in the **Spirite**, by **Noe** the **Eccie. 2. 20.**
 ryght perion, a preacher of righteousnesse, to turne 21,
 them from their sinnes and be saved . And because
 they would not in their lyfe tyme obeye Gods word,
 are cast nowe, after their lyfe into iudgement of hell
 fyre, as we haue sayd before. And by the same argu-
 ment, Peter geeth about to moue the **Jewes**, by **Mat. 10. 20,**
 their example, to be obedient to Gods calling, that
 calleth them by his **Spirite**, through his **Preachers**
 and **Ministers**, by his long sufferance to repentance
 and amendment of lyfe, whyles they are here on the
 earth. Otherwise for their disobedience now in their
 lyfe tyme, vnto the **Preachers** and **Ministers**, shall
 be dampned after this lyfe, as they are. **Christe** our **Luke. 10. 16.**
 saviour dooth teache vs plainlie, at whose mouth **Mat. 10. 40**
 Peter learned this, that nowe he hath taught in this **John. 13. 20**
Epistle to the Jewes . **When** as he spake of
 the ende of the worlde, saying: as the dayes of **Noe**
 were, so likewise shall the comming of the **Sonne** of
 man be . For, they dyd eate and drinke, marrie, and
 were giuen in marriage, vnto the daye that **Noe** en-
 tred into the **Arke** . And knewe nothing tyll the
 wodde came and toke them awaye, so also shall the
 comming of the **Sonne** of man be . And then im-
 mediatlie after, he giueth this commandement to **Math. 24.**
 hem, saying: Wake therefore, for yee knowe not **37. 38. 39.**
 what howe your **Maister** will come . Therefore be **42. 44.**
 also ready, for in the howe that yee thinke not, **Luke. 27. 16.**
 all the sonne of man come . Nowe we may see, that
 this is spoken to that ende, to moue vs by the
 example to turne from our sinnes, and wicked life,
 and not to proue heerby, that the soules of any of the
 righteous before **Christes** comming, were in hel, and
Christes soule must fetch them out, which are but
 imaginations of men . For so sayeth **Erasmus:**
Alia multa & circa hanc adiacentem particulam
C. ii. quidam.

To the Reader.

Erasmus in
Simbo.

In eodem
loco.

quidam commantant sunt, narrantes quos Christus ad-
duxerit, quos ibi reliquerit, quæ, quibus ad singulos
circulos sit loquutus. &c. That is: Many such man-
ner thinges haue certaine men imagined also, about
this particule (He descended into hell) which we haue
shewed to be an addition to the Creede, telling what
persons Christ dyd bring from hell, and whome he
dyd leaue there styll, and what thinges, with what
wordes he did speake to euery one of the Circles. &c.
Therefore he sayeth: Tibi satis est profiteri Christum,
sic descendisse ad inferos, quemadmodum sentit scrip-
tura. &c. It is sufficient for thee (sayth he) to profess
that Christ dyd so descende into hell, as the Scrip-
ture meaneth.

For we must vnderstand, Christ being from the
beginning, head and gouernour of his Church, came
in the dayes of Noe, not in body, which then he had
not, but in Spirite, and preached by the mouth of
Noe to the disobedient which would not then re-
pent: and therefore nowe are reserued to the laste
iudgement. For Paule sayth: Iesus Christe, yester-
daye and to daye, the same is also for euer: as if he

Heb. 13. 8.

John. 8. 58.

Eph. 3. 20.

21. 27.

2. Cor. 3. 11.

Reuel. 1. 11.

2. Pet. 1. 21.

1. Pet. 3. 19.

Joh. 15. 26.

cap. 16. 7. 8.

13.

Joh. 2. 12.

13.

Math. 3. 5.

Lap. 28. 19.

Mat. 16. 25.

would saye, Christe was, and shall be the foundati-
on of his Church for euer. Peter also sayeth: The
Prophete came not in olde tyme by the will of man:
but holpe men of God spake as they were moued
by the spirite of God. Wherebypon I saye, as the
sonne of God did preach in his spirite to them that
were in prison (as Peter sayth) that is, to them that
were then in the prisonne of their sinnes, that they
should repent (as we haue before written) and so be
saned. Euen so nowe at this daye, he is quickened
in the Spirite, and by the same Spirite, continually
dooth preach and teache by his Ministers, vnto the
worlde ende, to those people that are in the prison
of synne, ignorance and disobedience, to turne them
to the Lorde, that euery one that beloueth maye be
saue.

To the Reader.

saued. This is the verie meaning of this place: ther-
 fore we must not gather, or descant vpon bare woꝝ=
 des, and take them lyterallie as we lyst: But we
 must gather thereof the cause. For so sayth Saint
 Hyllarie. *Intelligentia dictorum, ex causis est assumen-*
da dicendi, quia non sermoni res, sed rei est sermo sub-
iectus. That is: The meaning of woꝝdes is to be
 gathered, by the causes of the speaking, for the mat-
 ter is not subiect to the woꝝde, but the woꝝd to the
 matter. Erasmus sayth that some came after, and see=
 med to gather out of the Scriptures, some senten=
 ces, whereto they added some reasons. *Non illas qui-*
dem Adamantinas. But not those reasons (sayeth
 he) verilie most strong: but such as are of no weight.
 And after that he hath recyted all the places that
 seme to make for Christes Soule to haue descended
 into hell, the place of the dampned: hee concludeth
 saying. *Vicum horum nihil est, quod cogat credere,*
Christi animam per se descendisse ad Tartarum siue, vt
illi loquuntur, ad Limbum. That is: There is none of
 all those authorities of Scriptures that maye con=
 straine any to beleue, that the soule of Christe went
 downe by him selfe personally to hell, as they call it,
 to Limbo. Herevnto agreeth one Pampolitanus
 that sayth: *In inferno igitur damnatorum pro peccato*
actuali, Christus non fuit, quia vt ipso dicit: Inter vos &
nos choas magnū statutum est, &c. Sicut enim cælum
Imperium est locus gloriæ. Ita infernus est locus æ-
ternæ pœnæ. Sicut ergo damnatus non potest ascen-
dere cælum Imperium: Ita nullus saluatus potest des-
cendere in locum damnatorū: ergo neque Christus.
 That is to saye: In the hell of the dampned, for ac=
 tuall sinne committed, Christe was not, for because
 he sayeth: Betwene you and vs, there is a great
 goulfe set. &c. For as the Emperypall heauen is a
 place of glorie: So hell is a place of certayne payne
 and punishment. Therefore as the dampned can not

Actes. 2. 26.

37. 38. 39.

40. 41.

Rom. 1. 16.

1. Cor. 18.

2. Cor. 39.

Hilarius. lib.

4. de Trinit.

Erasmus in
Simbo.

In eodem
loco.

Richard.

Pampolita-
nus in simb.

Luk. 16. 26.

To the Reader.

Wisd. 3. 20. ascende into the Emperiall heauen: So none of the
Deu. 33. 3. saued, can descende into the place of the dampned:
Wisd. 3. 1. 2. therefore much lesse Christe. By which testimonies it
 3. 4. is plaine, agreeable to the worde of God, that Chri-
Rom. 8. 1. stes soule after his death, neuer went downe to hell,
 the place of the dampned, or into any Limbo: but
 it went directlie into heauen, as he dyd commende it
 vpon the Crosse.

Luk. 23. 46. The reason that moueth men to iudge, that his
 soule went into hell, is, for that they supposed all the
 soules of the righteous, before Christes comming,
 went downe to hell. And of this grosse iudgement
 was S. Augustine, Origene, Hierome, Chrysostome,
 Gregorie, Folengius. &c. And therefore they affirmed
 that Christes soule did fetch out Adam & Eue, Abell,
 Seth, Noe, Abraham, Isaack, Iacob &c. How farre wide
 all they were, from the truth herein, it may easilie
 appeare by the sacred scriptures. For there it is fully
 exprested, that the Church of Christe did begin from
 the creation of the worlde, and from the first righte-
 ous man that euer was, and that it shall continue, &
 endure vnto the last day, for euer. For the Church of
 the Patriarkes and Prophetes, that haue bene be-
 fore Christes comming, is all one with the Church,
 of his Apostles and Euangelistes, and the faithfull
 of the olde Testament, and the faithfull of the newe,
 are all one people, and one Church, they haue had all
Heb. 11. 6. one God, one Christe, and the verie same promises.

They haue had all one spirite of faith, and haue all
 eaten of one spirituall fowde, and drunke of one spiri-
1. Cor. 10. 3. tuall drinke with vs. So sayth Leo: *Mysteria pro-*
 4. *temporum ratione variata sunt, quum fides, qua vi-*
Leo de pati- *uitate Dom.* *uimus nulla fuerit ætate diuersa.* That is: Their Sac-
serm. 3. *ramentes* by reason of the time were diuers, when
 as the faith, by the which we all liue, in no age was
 diuers. So sayth S. Augustine likewise. *Sacramenta*
August. in *illa fuerunt in signis diuersa, in rebus quæ significabant*

To the Reader.

our paria. That is: Their Sacramentes in outward
 signes were diuers from ours: but as concerning
 the thinges which they dyd signifie, are equall and
 one with ours. Tunc Christus venturus, modo Chri-
 stus venit v̄turus, & venit: diuersa verba sunt, sed idem
 Christus. That is to saye: Then was, Chziste shall
 come: nowe is, Chziste is come. Shall come, and is
 come, are sundrie wordes. But Chziste is all one,
 wherebpon I maye well conclude, that all the faith-
 full in the olde Testament, and the faithfull in the
 newe, haue had, and haue nowe, but one place of rest
 and ioye, to be receyued in after their lyfe. Chrysostom
 herein sayeth: That the bosome of Abraham was
 vnto poore Lazarus, Paradise, or Heauen. Some wyl
 replie, sayeth he, in Paradise: but I confesse also the
 holy Paradise.

John. trac. 26

August. de
 vtilitate pœ-
 niten. cap. 1.

Chrysost. in
 Luca. Tom.
 Hom. 15.

Now gentle Reader, vnderstand that the promise
 was made vnto Adam, touching his seede of the wo-
 man, that should breake the Serpentes head, & that
 hath beene confirmed againe, and more plainlie set
 forth vnto the other Patriarks, and espetially vnto
 Abraham and Dauid, all they I say, that dyd giue cre-
 dite vnto it, & beleued that they should be saued by
 the blessed promised seede, haue all entered into the
 heauenly ioy, which hath beene purchased vnto them,
 and vs, by our sauour Iesus Chziste. And for thy
 better learning (good Reader) marke this what I
 saye. Although our sauour Chziste hath beene offe-
 red by vpon the Crosse, for to make satisfaction vnto
 the righteousnesse of God for vs, at the tyme that
 was appointed him of the Father: yet was he slaine
 and offered in the p̄sence of God, from the begin-
 ning of the worlde. For it is written. The Lambe
 was slaine from the beginning of the worlde. A-
 gaine, Iesus Chziste yesterdaye, and to daye, the same
 also is for euer. In this, the Apostle comprehendeth

Gene. 3. 15.

Gene. 15. 4.
 Cap. 17. 7.
 8. 9. 10.

2. Sam. 7.
 12. 13. 14.
 15. 16.

Gala. 3. 6.

Eccle. 4. 4.

Reuel. 13. 8.
 Heb. 13. 8.

To the Reader.

John. 8. 56.
58.

Heb. 11. 10.

Gala. 4. 4.

Psal. 90. 4.

2. Petr. 3. 8.

August. in. li.

83. Questio.

Quest. 15. 16.

in lib. de pre

destinatione

& gratia.

cap. 5.

In lib. de

triplici ha-

bitaculo.

cap. 5.

all the whole tyme passed present, and to come. Jesus him selfe had respect hereunto, when he sayde: your Father Abraham reioyced to see my daye, and he sawe it, and was glad: Verilie, verilie, I saye vnto you, before Abraham was, I am: that is to saye, not onelie God, but the mediator betwene God and man, appointed from before all eternitie. For although in respect of vs, he was crucified in the fullnesse of tyme, and in the latter dayes: yet in the presence of God he hath bene alwayes crucified, and his Sacrifice hath bene everlastinglie present with him. For in God is no difference of tyme, as is in vs, because that all thinges are present vnto him: and for that he is aboue, and beyond the tyme and out of it. For a thousande yeeres are but to him as one daye. So Saint Augustine sayth: Apud Deum autem nihil deest, nec præteritum igitur, nec futurum: sed omne presens est apud Deum. That is: With God there is nothing wanting, nothing past, or to come, but all thinges are present. &c. Wherefore, euen as the death and passion of Christe, doth serue vs now vnto saluation, which beleue that he hath bene crucified for vs, although he hangeth no more on the Crosse: So be ye certaine and sure, that it hath profited them that haue liued before he was crucified, which beleued that he should come, and die for them, as we do beleue that he is come, and hath dyed for vs.

Therefore we ought to acknowledge, no. iii. iii. b. vi. vii. viii. ix. x. or xi. places, as if some Soules had bene lodged in hell, some in Limbo, some in a dark place in hell, where was no payne, some in Paradise, some in Heauen, some in earth belowe, some in Purgatorie fyre, some in the water, some in the ayre, some in houses and cloysters, and some in feedes. &c. But notwithstanding all these phantasies of mens deuises, Christe giveth vnto them all their lodging.

eith.

To the Reader.

cyther in Abrahams bosome, or in the vnquenchable Luk. 16. 22.
 fyre of hell: that is to saye, cyther in heauen or hell. Wisd. 3. 10.
 For so Augustine sayth: Dux quippe habitationes Chap. 5. 2.
 sunt, vna, in igne eterno, alia in regno eterno. There Matt. 25. 41
 are but two habitations, one is the euermlasting fire August. de
 of hell, the other is the euermlasting kingdome of hea- verbis Apo.
 uen. Wherevpon we may gather, that Chrystes soule Serm. 13.
 went straight (beeing seperated from his body) into
 heauen, and not to hell. For he sayth him selfe to the Luke. 23.
 These that hong on the Crosse (after he desired to 42.
 remember him when he came into his kingdome) to 43.
 day thou shalt be with me in Paradize. Also Christ 46.
 commended his Soule into the handes of his Fa- 53.
 ther. His body was layde in the graue, his Soule
 was in heauen: for so he sayde the These should be
 there that daye with him. &c. And so he desired his
 Father in his praiser, that all they which his Father John. 17. 2.
 had giuen vnto him, might be with him euen where
 he is &c. Howe I meruaile what parte should goe
 into hell then?

The principallest cause of this errour is (as I
 iudge) for that they thinke and suppose, God the
 Father did neuer looue vs nor fauour vs, before we 1. Joh. 4. 19.
 and they were reconciled to him by the death of his Deu. 3. 47.
 Sonne, which is cleane contrarie. For God the fa-
 ther dyd with his loue pæuent and goe before, as
 the efficient cause of our reconciliation in Christ.
 yea because he first loued vs, therfoze he afterwards
 reconciled vs vnto him selfe. And for this cause S.
 Paule sayeth: God setteth out his loue towards Rom. 5. 8.
 vs, seeing that whyle we were yet sinners, Christe John. 3. 16.
 dyed for vs. And S. Iohn sayeth: God so loued the
 world, that he hath giuen his onely begotten Sonne,
 that who soeuer beleueth in him, should not perishe,
 but haue enermlasting lyfe. For the free election of The efficiēt.
 Gods loue, is the efficient cause of our Saluation. The mat-
 Chrystes obedience the materiall cause: our calling by riall.
 the

To the Reader.

The formal the outward sword, the formal cause. **Our sanctification** by the holy Ghost, the synall cause. **Heere bnt** cause of our agreeth that saying of **S. Augustine**, where he sayth **saluation.** Qua propter, incomprehensibilis est dilectio qua di-

1. Petre. 1. 2. ligit Deus: neque mutabilis. Non enim ex quo re-
August. in conciliati sumus per sanguinem filij eius nos cepit di-
Iohn. tract. ligere, sed ante mundi constitutionem dilexit nos: v-

110.

cum eius vnigenito etiam nos filij eius essemus, pri-
usquam omnino aliquid essemus. Quod ergo recon-
ciliati sumus Deo per mortem Christi, non sic accipia-
tur, quasi ideo nos reconciliauerit ei filius, vt iam
amari inciperet quos oderat: Sed iam nos diligenti
reconciliati sumus ei, cum quo, propter peccatum
inimicitias habemus. Quod vtrum verum dicam,
attestetur Apostolus. Commendat, inquit, dilectio-
nem suam Deus erga nos, quoniam cum adhuc pecca-
tores essemus, Christus pro nobis mortuus est, habe-
bat itaque erga nos charitatem, etiam cum inimicitias
aduersus eum exerceremus, operaremur iniquitatem.
Proinde miro & diuino modo, & quando nos oderat,
diligebat. Oderat enim nos, quales ipse non fecerat,
& quia iniquitas nostra, opus eius non omni ex parte
consumpserat. Nouerat simul in vno quoque nostrum
& odisse quod feceramus, & amare quod fecerat.

Rom. 5. 8.

That is to saye in Englishe: The loue of God is
incomprehensible and vchangeable. For he began
not to loue vs, synce the tyme that we were recon-
cyled to him by the blood of his sonne: but befoze the
making of the worlde he looued vs, euen befoze we
were any thing at all, that we might also be his
chyl dren, with his onely begotten sonne. Therefore,
whereas we are reconciled by the death of Christ, it
is not so to be taken, as though the sonne dyd there-
foze reconcyle vs vnto him, that he might now be-
gin to loue vs, whome he hated befoze: But we are
reconcyled to him, that already looued vs, to whome
we were enemies, by reason of sinne. And whether

this

To the Reader.

his be true or no, that I saye, let the Apostle beare
 witness. He dooth commend (sayth he) his loue
 towards vs, because when wee were yet sinners, Rom. 5. 8.
 Christ dyed for vs, he therefore had a loue to vs,
 even then when wee were enemies to him, and
 brought wickednesse. Therefore after a merciful
 and diuine maner he loued vs, even then when
 he hated vs. For he hated vs, in that wee were such,
 as he had not made vs, and because our wickednesse
 had on each syde, wasted awaye his worke, he knewe
 howe in euery one of vs, bothe to hate that which
 our selues had made, and to loue that which he had
 made. Thus farre Augustine. Whereby wee haue
 to learne what a comfortable doctrine the Predesti-
 nation of God is (which many can not abyde, of
 whome Saint Paule long before spake of.) Also 2. Tim. 4. 3.
 howe soener wee be sinners by our owne faulte, yet
 we remaine his creatures. And how soener we haue 4.
 purchased death to our selues, yet he made vs vnto Iude. 1. 10.
 lyfe. So is he moued by mere and free louing
 of vs, to receyue vs, and also to reconple vs by his
 sonne Christe into his fauour. Therefore in respect
 of our corrupte nature, and then of euylly lyfe added
 vnto it: truly we are in displeasure of God, guiltie
 in his sight, and borne to dampnation of hell. But
 because the Lorde wyl not loose that which is his
 in vs, he fyndeth yet somewhat, that he of his onely
 goodnesse maye loue vs (without any goodnesse or
 worthynesse that is in vs) through his Sonne
 Christe our onely sauour. To this Saint Augustin
 sayth. Duæ res sunt homo & peccator. Quod audis August. in
 homo, fecit Deus: Quod audis peccator, ipse homo se- Ioh. trac. 11.
 cit: Dele quod fecisti vt Deus saluet quod fecit, oportet & in Psa. 137
 vt oderis in te opus tuum, & ames in te opus Dei.
 These are two thinges, man & sinner, that thou hea-
 rest man, God made it. That thou hearest a sinner:
 If an him selfe made, take away that thou hast made,
 that

To the Reader.

that God may saue that hee hath made. It behoueth
 that thou hate in thy selfe thine owne worke, that
 thou mayest loue the sword of God in thee. Here
 David sayth: Behold I was borne in iniquitie, and
Psal. 51. 56. in sinne hath my mother conceived me. Purge me
7. 8. 9. 10. 11 with hyssope, and I shall be cleane: washe me, and
12. 13. 14. I shall be whiter then snowe. &c. This doctrine well
 wayed, well easilie teacheth vs, that all the righteous
 Soules departed (in the faith) before Christs com-
 ming, were in heauen. And therefore no neede for
 Christs Soule to goe into hell, to fetch them out
 for in that place they neuer were, nor none of Gods
 predestinate, and elect chyl dren, was or euer shall be.
 For whome the Lord euer loued (sayth the Scrip-
 tures) he loued vnto the ende.

Nowe if any man shall aske me, when Christ
 went downe to hell? I wyl answere him. When
 he prayed to escape death, he beganne to goe downe,
 and so all his sufferings, that he suffered after in body
 and Soule for our sinnes, was his going into hell.
 For he felt the burthen, and waight of Gods wrath
 for our iniquities, in such sorte, that no payne, tor-
Math. 5. 3. ment, griefe or sorowe, nor punishment that euer
4. 5. 6. sinne and disobedience had deserued in hell, but that
Math. 3. 17. it was layde vpon Christ for vs, to bring vs vnto
1. Pet. 2. 21. God: which paines and tormentes he felte in his
22. 23. 24. body and Soule. Whereby we maye gather, how gra-
1. Pet. 3. 13. uous and terrible tormentes he suffered, when he
 knewe him selfe to be arraigned for our cause, before
 the iudgement seate of God. For there can be ima-
 gined no more dreadfull bottomlesse depth, then for
 one to feele him selfe forsaken and estranged from
 God, and not to be hearde when he calleth vppon
 him: euen as if God him selfe had conspyred his
 destruction. Euen thither we see that Christ was
Luk. 22. 44. throwne downe so farre, that by inforcement of paine
 and tormentes of hell, dyd sweate, and his sweate
 was

To the Reader.

as lyke dropes of blood, trickling downe to the ground. And he was compelled to crie out: My God, My God: why hast thou forsaken me. &c. Where thou sayst nsate, that in the Cresse, we reade not in the singular number: Descendit ad infernum, He descended into hell (as though it dyd speake of a place (crayne, where into he was gone) but in the plurall number: Descendit in inferna, He descended into the helles: comprehending all that was befoze sayde in many wordes, howe he suffered vnder Pontius Pilate, was crucified dead and buried: in this one word helles.

1. Tim. 6.

121

Howe gentle Reader I praye thee, not to take me in this my writing, that I doe deny this Article of Christes descending into hell: for, I doe constantlie beleue it, and will in no wise (God willing) deny it, but asseyre me that he descended into hell accordinglie: But of the manner of his descention into hell, is our question. They say his Soule went downe thither: which they can not proue by the worde of God, and therefore I cannot beleue it. But I say this, that the force, efficacy, & strength of his death and passion, dyd pearce vnto the dampned soules in hell (thzough his diuine power & Godhead) to the greater increase, and certifying of their eternall and iust dampnation. For I saye vnto thee (in the worde of God, and I ye not) that all Christes sufferings, sorrowes and passions, that he sustained heere for vs, vpon the earth and vpon the crosse, in body and in his Soule for our sinnes, was his going downe into the helles. wherefoze let vs constauntly beleue this, that he was once in the fleshe, a verie man, lyke vnto vs in all thing, (sinne onelie excepted) and came downe for vs men, and for our saluation: that he dyd verilie suffer passion of body and soule: that he hath verilie dyed, and bene buried. And that he hath bene verilie reuiued againe, and the verie same soule returned againe in-

Heb. 2. 7.

Chap. 4. 15.

Lu. 1. 31. 32.

Chap. 2. 11.

Math. 1. 21.

Ch. 26. 38.

Ioh. 19. 40.

41. 42.

To the Reader.

Chap. 27. 17. to his owne naturall body, and after dyd ascende by
Chap. 21. 1. into heauen, and there sitteth on the right hande of
Luk. 24. 51. the Father, to make daylie and continuall intercession
Ierem. 1. 6. on for all his elect, and to saue all them that come to
Rom. 8. 34. God by him. &c.

Heb. 7. 25. As many therefore as be Christians, haue giuen
 their faith vnto Christ in their Baptisme, vnder the
 wytnesse of a great many. Where they promised to
 forsake the flesh, the world, and the Deuill. If
1. Tim. 5. 12 nowe they wyll be at league with the sinner, and at
Rom. 6. 16. agreement with the Deuill, and the euill doer, they
2. Pet. 2. 19. haue broken their fyrst promise, and are founde vn-
Char. 10. 13 faithfull: for where vnto they are overcome, his ser-
Luk. 9. 62. uants they are, whether it be of sinne vnto death, or
2. Pet. 2. 25 of obedience vnto righteousness. And for their faith
Heb. 6. 4. thus violated, giuen vnto the immortall God: God
Chap. 10. 26. againe wil breake with them his covenant of mercy,
Eph. 4. 5. 6. if in time they repent not. Let vs holde therefore vni-
 tie in doctrine: Secondly, vniuersalitie in ioyning
 of voices: Thirdly, consent in spirite and iudgement.
 For the Papistes haue turned Vnitie, to diuision:
 Vniuersalitie, to singularitie: Consent, to open and
 plaine discention. And so vnder the name of faith
 they persecute the faith. &c. For if thou dost forsake
 Christs Shippe, and wyllste rowe in the Popes
 boate, his oares wyll direct the rowe ther to that ha-
 ren and porre, where Doctor Storie of late cast his
 Anker, and brake his necke: and for that his handes
 were haltered, hee gaue all trayterous Papistes, the
 Popes blessing with his hailes at Tyburne. An
 ende and blessing mooste meete for all sortes of Pa-
 pistes. God of his mercie quicklie conuert them that
 are alieue, or else god I orde sende a merrie winde, to
 blowe them all into that course, that Felton and Stori-
 ry before haue runne. For I am fullie perswaded,
 that whosoener he be, high or lowe, ritch or poore, that
 holdeth with any popishe or papisticall doctrine, he
 is

To the Reader.

is a rancke Traytour in his heart : and when tyme serueneth, it wyll so fall out in pꝛoofe, as daylie experience teacheth vs, by our late Trayterous Rebelles, which sought the suppression of the faith of Christe: the ouerthrowe of the Quenes Maiestie, and vtter desolation of this our Realme : If the almightie Lord had not pꝛeuented them, of his mercy towards vs.

What resteth nowe, but that we loue God, and his woꝛde : and obeye our Quene and her Magistrates, and also to consider our wayes, and see whether wee walke as he hath taught vs. For there is no heauen but his dwelling place : no walking vnto it, but by his commaundementes : and his commaundementes no where to be found but in the holy Scriptures, which he hath lefte vs. Next vnto Gods glorie, wee haue nothing so pꝛecious, as the sauegarde of our soules. And where shall we finde it, but in the woꝛde of God. And heere I make an ende of this my long Pꝛeface, moste hartily beseeching thee, to accepte in good parte this simple and rude woꝛke of mine, considering my good meaning and wyll towards the buylding of Gods Church, who woulde haue giuen thee better, if better he had in store. I must warne thee, not to looke in this booke, for the pleasaunt speeche of Isocrates, nor the high style of Demosthenes, nor yet for the excellent dignitie of Plato, nor the eloquent woꝛdes of Cicero, or for the reuerende maiestie of Theucidides : For then thou wylt fowle be deceyued. But for bare and simple woꝛdes : for I seeke not goodes, but God, not gasinges, but gaine : not prayse, but pꝛofite : not money, but men. There (gentle and frendly Reader) if thou receaue any fruite of my labours, helpe me with thy prayers to G D D our Father, in the name of his Sonne and our onely sauiour. In reading

2. Sam. 15.

1. 2. 3. 4. 5

6. 7. 8.

Psal. 21. 11.

12.

Psal. 21. 29.

Psal. 121. 5.

6. 7. 8.

Psal. 127. 1.

Psal. 118. 10.

Eccle. 2. 19.

Ioh. 14. 24.

Deut. 5. 10.

Chap. 6. 5.

Math. 23. 37

Luk. 10. 27.

Mar. 22. 29.

Rom. 13. 1.

Titus. 3. 1.

1. Pet. 2. 13

Psal. 66. 1.

Acts. 7. 48.

Psal. 119.

Psal. 30. 21.

Iohn. 5. 39.

Acts. 17. 12.

Rom. 15. 4.

Ioh. 17. 14.

1. Cor. 10. 24

2. Cor. 12. 14

To the Reader.

ding héerof, let reason leade thee, let the Authozitie
perswade thee, and let trueth enforce thee: God
his mercie conuert oz soone ouerthrowe all his ene-
mies, and the Queenes foes, that holde of any doc-
trine, contrarie to the true and Christian faith.
Confounde all errours (O Lorde) giue the
victorie to thy trueth, and glorie to thy ho-
lie and blessed name, nowe and for
euer. Amen.

¶ Farewell (*Gentle Reader*) from
Redcliffe in Bristowe.

¶ Thy poore Brother in Christe, *John*
Northbrooke, Preacher.

A breefe summe of the Christian faith.

¶ Chap. i.

¶ Of Gods creation, and gouernaunce
of all thinges: Of Christes conception,
and birth: Of his death and passion, &c



I beleeeue
that there is a true liuing in God
God, who by his almighty the father
tie power, did of nothing almightie
make both heauen & earth, &c.

& all the creatures y^e be in them, bothe vi-
sible & inuisible: but also I do vnfainedly
beleeeue, y^e the same true liuing God (who
by his almightie power hath created all
thinges, and now by his vnsearchable
wisedomme, and vnspeakeable goodnesse
doth gouerne, rule, & preserue all his cre-
atures) will be a most louing & mercifull
father vnto me, and vnto all the faithful
beleeuers. For as he is almightie, & able
to doe whatsoeuer he wil, bothe in heauen
and in earth, so that nothing is able to re-
sist, or withstand his holy and blessed wil,
(for euen the very deuils and wicked spi-

God doth
gouerne,
rule, & pre-
serue all his
creatures.

Nothing
able to res-
ist Gods
holy wyl.
1. Reg. 22.
22.
Job. 1. 12.

D. j.

rits,

Of Gods creation and

Math. 8. 31. rits, will they nill they, must be obedient
2. Cor. 12. 7. vnto him, & can do no more the he doth ap
 point, suffer, & permit them) so is he most
 louing & merciful vnto all those y put all
 their whole trust and confidence in him.

And in Ie And therfore we must take holde vpon
 sus Christ his fatherly promises, through a liuelie
 his onelie faith in our Sauiour Iesu Chyiste, his
 sonne our onely begotten Sonne our Lord. Who
 Lord.

being true and naturall God, begotten of
 the Father before all beginnings, coeter-
Gala. 4. 4. nall, and coequall with him in power and

Heb. 3. 16. Godhead, did at the fulnesse of tyme, take
 Which our frayle nature vppon him, and was

was con- conceived by the mighty operation of the
 ceiued by the holie
 Ghost.

Deu. 27. 15 to wit, his mortall body, that so he might
Gala. 3. 13. offer him selfe, an omnisufficient Sacri-
Rom. 8. 3. fice vnto God his father, for the redemp-

tion of mankinde, and deliuer vs all that
 take holde by faith vppon the merites of
 his death & bloodshedding, from the curse,
 and malediction of the Lawe, wherevnto
 all men of their owne nature are subiect.

Heb. 4. 15. He then being bothe God and man, and
 touching his manhood, subiect to all man-
 ner of infyrmities, that wee are subiect

Suffered vnto, sinne only being excepted: Did suf-
 fer

gouernaunce of all things, &c. 2

er a most cruell & opprobrious death vnder
the Crosse, vnder Poncius Pilate, who Poncius
was at the same tyme the Emperors de Pilate.

utie, & Lieutenāt in the land of Iewry, Math. 27. 2.

before whome he was brought, & by his

determinate sentence, iudged & condemp-

ned, and so deliuered into the hands of the

tormentours, to the ende that I, and all

faithfull belæuers should not be condem-

ned before the iudgement seat of almighty

the God, nor put into the hands of the de-

uill, nor yet sent into the euerlasting fire

of hell: but that I, & all other that belæue

truelly, should finde fauour, & be quitted

before the great and euerlasting Iudge.

And say boldlie with the holie Apostle:

Who shall lay any thing to the charge of

Gods chosen: it is God that iustifieth, who

shall then condempne: it is Christe which

is dead, yea rather, which is risen againe,

which is also on the right hāde of God,

and maketh intercession for vs. Let vs

therefore goe boldlie vnto the seate of

grace, that we may receiue mercie, & finde

grace, to helpe in the time of neede. Thus

being iudged and condempned, for to de-

liuer vs that belæue from the fearefull

iudgement of God, and from the cōdemp-

nation that is due vnto vs for our sinnes.

D. y.

He

Wherefore
Christ was
iudged and
condempned
before Pilate.

Rom. 8. 33.

Heb. 10. 12.

Heb. 1. 3.

Heb. 4. 16.

Of Gods creation and

was cruci-
fied.

Num. 21. 8.
John. 3. 14.

**What the
Serpent
signified.**

Hebr. 4. 15.
Rom. 8. 3.
Christe, a
most whol-
some medi-
cine & salue,
to all poore
sinners.

I. Cor. 1. 18.

He was with all despitefulnesse nailed
vpō a Crosse, as it was signified and pre-
figured before, by y^e lifting vp of the bra-
zen Serpent in the Wildernesse. For as the
brazen Serpent was eleuated and lyfted
vp in the desert by Moses, for to heale all
those that did looke vpon it, so it was ne-
cessarie, that our sauour Iesus Christ (as
he him self doth expōūd) should be hanged
vpon the Crosse, and lifted vp on high, for
to heale all those that be deadly stung, and
wounded by the olde Serpent the deuill.

And as the brazen Serpent had y^e figure
forme, and shape of a Serpent, and yet it
was no Serpent, nor yet had any venom
or poyson: So our sauour Iesus Christe
did take vpon him the shape of a sinner,
yet he was no sinner, but was, and is a
most wholsome medicine, and salue vnto
all poore sinners, that doe behold and looke
vpon him by faith, and that seeke for sal-
uation no where else, but in the only me-
rites of his death, passion, & bloodshedding.
Although this meane & way to saue men
doth seeme verie vile, and straunge vnto
mannes reason, which iudgeth this wise-
dome of God, and the preaching of the
Crosse to be mere foolishnesse.

And yet notwithstanding, as there wa

gouernauce of all thinges, &c. 3
no phisicke, medicine, noꝛ salue that could
heale those, that were stung of the fierie
serpents, but onely the looking vpon the
brazen Serpent, that was erected and set
up by the commaundement of God: so
haue wee no manner of Phisicke, oꝛ salue
against sinne and euerlasting death, foꝛ
to bring soule health, and saluation vnto
vs, but onely Iesus Christ, beeing crucifi-
ed, who is giuen vnto vs, to chuse the me-
dicine oꝛ salue, but it pertayneth onely to
God our soueraigne Phisiton, who alone
is able to heale vs from this deadly sick-
nesse, who alone knoweth what medicine
oꝛ salue is necessarie foꝛ vs. And giueth
such as pleaseth him, and such as he gi-
ueth is sufficient, so that we caṽ finde none
other that is woꝛthy any thing, and that
woꝛth not rather bring death then lyfe, if
we doo put any confidence in it, oꝛ seeke to
obtaine thꝛough it saluation and foꝛgiue-
nesse of our sinnes.

Also, because that it is writtē: Cursed is **Deu. 27. 15**
every one that cōtinueth not in all things
which were written in the Booke of this
Lawe, to fulfill them: **Whereby all men Ephe. 2. 3.**
were brought vnder the malediction, and
curse of the Lawe, and so made the chyl-
dren of euerlasting dampnation. The on-

D. iij.

lie

Marke this
ye Malles-
mongers,
which seeke
suche mea-
nes as God
neuer ap-
pointed.

Christes death and passion

Gala. 3. 10. he begotten sonne of God, did vouchsafe
 Deu. 27. 15. for to deliuer vs from this curse, & malediction
 of the Law, to hang on a Tree; and to be made accursed for vs
 (for it is written: Cursed is euerie one that hangeth
 on Tree) that the blessing of Abraham, which was promised him
 in his seed, who is our saviour Jesus Christ, might come
 vpon vs, for whose sake and loue he was made lower then all men,
 yea, he was reputed as a woyme, and not as a man, he
 was most despitefullie and opprobriouslie hanged between two
 Thieves, & counted among the wicked, being a verie scorn
 of men, and the outcast of the people, that the Prophecies of
 Dauid and Esai might be fulfilled,

¶ Chap. 2.

¶ Christes death and passion; is a sufficient Sacrifice for all mankinde.



At as I do beleue that the onely begotten Sonne of God, dyd suffer this most shamefull, & opprobrious kinde of death vpon the Crosse: So this shall be my beleefe, and

is a sufficient Sacrifice, &c. 4

my faith, as long as I live, that his bitter
Passion and bloodshedding is an omnisuf-
ficient Sacrifice for the redemption of all
mankinde, and that whosoever doth ac-
knowledge any other Sacrifice for sinne,
he shall haue no part in this most perfect,
and consummate Sacrifice, which beeing
offered once, for euer, can be offered no
more. Except we will make the precious
death, and bloodshedding of the onelie be-
gotten sone of God, to be of no more ver-
tue, efficacie, and strength, then the blood
of the brute Beasts, that were offered in
the olde Law, which as the Apostle doth
testifie, hauing but the shadowe of good
things to come, & not the thinges of their
owne fashion: can neuer with the Sacri-
fices which they offer yere by yere con-
tinuallie, make the commers therevnto
perfect.

Heb. 9. 11.

Heb. 10. 18.

Heb. 10. 4.

For, would not then those Sacrifices
haue ceased to haue bene offered, because
that the offerers beeing once purged,
should haue no more conscience of sinne?
We see here plainly, that the causes why
the Sacrifices of the olde Lawe were of-
fered more then once, that is to say, many
times and ofte, were the insufficiency of
them, & also because that they coulde not

why the
sacrifices of
the old lawe
were offered
often.

D. iij. make

Christes death and passion;

Heb. 10. 1. make the commers therunto perfect, nor
Heb. 9. 14. purge their consciences from dead works,
for to serue the living God.

Heb. 9. 15. And therfore euerie Priest was ready,
Heb. 9. 11. daylie ministring, and often times offered
one manner of offering, which could
neuer take away sinnes: but our saviour
Jesus Christ, being an high priest of good
things to come, did by his owne blood enter
once for all into the holy place, & hath
found eternal redemption: so that hauing
offered one Sacrifice for sinnes, hee is set
downe for ever on the right hand of God,
and from henceforth carrieth tyl his foes
be made his footstole.

Heb. 1. 3.
Eph. 1. 20

For with one onelie offering, he hath
made them perfect for ever, that are sancti-
fied. That the saying of the Prophete
might be fulfilled, where the Lord him
Zach. 3. 9. selfe doth speake these words. Beholde, I
will bring forth the braunche of my ser-
uant: for loe, the stone that I haue layde
before Iehosua, vpon one stone shall be se-
uen eyes: beholde, I will be to him out,
and take away the synne of the Lande in
one day. This braunche that the Lord
doth speake of here, is our Saviour Je-
sus Christe, who is the braunche of Da-
uid, of whome he dyd come, touching the
fleshe.

A place of
Esay ex-
pounded.

Rom. 9. 5.
1. Cor. 10. 4.
Mark. 6. 18

is a sufficient sacrifice, &c.

5

fleshe. He is also the sure Rock and stone, wherevpon all the faithfull beleuers are builded, hauing the eyes of their faith, which be signified by the seuen eyes that should be vppon the stone, fastened styll vpon him, as vpon their mightie deliuerer, and omnisufficient Saviour.

And this Rocke or stone did the Lorde helwe out, when he dyd deliuer his onelie begotten Sonne vnto the bitter death of the Crosse: whereby he did take away the sinnes of the Land in one day. Therfore then dooth
with that ful remission and forgiveness of they? Do-
sinnes, are purchased vnto all true & faith pith shall
full beleuers, by his one onely Sacrifice: scue.

I dare conclude with Saint Paule, that there is no more offering for sinne, and that they that goe about to perswade the simple and ignozant people, that they doe offer euery day in the Church an expiatorie, satisfactorie, or propitiatory Sacrifice for the sinnes, bothe of the quick, & of the dead, as they are most shamefull and abominable lyars (for why, the holie Ghoste doth testifie plainly, that there is no more offering for sinne) so are they most cruel, & detestable murderers of the onelie begotten sonne of God, whom (as they will make vs to beleue, and that with fire and sword)

and Sacrifice of Christe, &c.

(word) they do offer dayly in their blasphemous Sacrifice of the Masse.

Heb. 9. 11.

For these are the verie wordes of the holie Apostle: Christe is not entred into the holy places, that are made with hāds, which are but similitudes of true things, but is entred into verie heauen, for to appeare now in the sight of God for vs, not to offer himselfe often, as the high Priest entred into the holie place euerie yeere

Christ cannot be offered, except he be slaine and put to death.

Euerie person that dooth offer, how many places do these folke flea, and is of more worthinesse

then the thing which he offereth.

But the priest dooth offer & body of Christe,

Ergo, the Priest is of more worthinesse

thanes then the body of Christe

(blasphemie) worthy, onelie and solelie thzough faith in

with straunge blood, for then must he haue often suffered since the world began.

These wordes do plainlie declare, that our Saviour Jesus Christe cannot be offered, except he dooth suffer also, and be slaine. How many tymes then, and in

how many places do these folke flea, and

murther our Saviour Jesus Christe?

I do heere let passe, that they wyll be

counted of the people (although they dare

not say so them selues) to be of more dig-

nitie and worthinesse, then the onely be-

gotten Sonne of God, for he that offereth

must be of more worthinesse, then the sa-

crifice that he dooth offer: for the person

is not excepted, because of the Sacrifice,

but the Sacrifice is accepted, because of

the person: which is made acceptable and

worthy, onelie and solelie thzough faith in

The meanes whereby the death 6

in our Saviour Iesus Christ, who being most intolerable.)
holy, harmeles, vndefiled, seperated from sinners, and made higher then Heauen, needeth not daylie (as ponder Priests) to offer by Sacrifice, first for his owne sin, and then for the sinnes of the people, for that dyd he once for all, when he offered by him selfe.

¶ Chap. 3.

The meanes whereby the death, and Sacrifice of Christe may be applied vnto vs.



And as he is a Priest for euer after the order of Melchisedech, and needeth no Successour (for hee endureth euer, and hath an everlasting Priesthood, being able therfore to saue them fully & perfectlie, that come vnto God by him) so is his Sacrifice euer of one efficacie, strength, and vertue, and worketh styll a mosse perfect Salvation in them, that take a sure holde vppon it by Faith. And none other meanes doe I knowe, whereby the Sacrifice

Psalm. 110. 4.
Heb. 7. 17.

The meanes whereby the death
crifice, I meane the benefites of Chzistes
death, passion, and bloodshedding can be
applied vnto vs, but the true Preaching
of Gods word, and the right ministratio
of the Sacraments, according to y^e Lords
institution and ordinance. The trueth
him selfe, saying: Goe yee into all the
world, and preach the Gospell to all crea-
tures, he that beleeueth, and is baptized,
shall be saued.

Luke. 24. 47. Againe, thus it behoued Chziste to suf-
fer and to rise againe from death y^e thirde
day, and that repentaunce & remission of
sinnes should be Preached in his name,
amongest all Nations. And in an other

Mat. 28. 19 place: Goe therefore, and teach all Nati-
ons, baptizing them, in the name of the
Father, of the Sonne, and of the holie
ghost, teaching them to obserue al things,
whatsoeuer I commaund you. And in the
Gospel of Iohn, these be also the words of
our Saviour: He that heareth my word
and beleeueth in him that sent mee, hath
life euerlasting, he shall not come into co-
demnation or iudgement, but is from
death to lyfe.

**A conclusi-
on.** Wherevpon I doe conclude, that the true
preaching of Gods worde, apprehended,
and taken holde of by faith, and the right
mini-

ministration of the Sacramentes, beeing
duelie and woꝛthily receiued: are the on-
lie meanes, whereby this most woꝛthy
Sacrifice should be applied vnto vs, and
whereby we should be put in full posses-
sion, of all the benefits of Christes death,
Passion, and bloodshedding: which are,
iustification befoze God, free remission of
our sinnes, peace of conscience, and life e-
uerlasting. Beeing so farre of, that they
wicked and blasphemous Masse, should
apply this most omnisufficient Sacrifice
of Christes death vnto vs, or that by it
we should be made pertakers of the be-
nefittes therof: but rather by it, the wrath
of God is styll moze and moze kindeled,
and the death of his onely begotten sonne
made altogether vnpꝛofitable, and of no
value vnto vs.

The benefi-
tytes of
Christes
death.

By the
Masse, the
wrath of
God is kin-
deled.

Therefore, I doe vtterlie detest and
abhoꝛe it, and doe from my verie heart,
and with all thankfulnessse that can bee
possible, receyue and embrace those sin-
gular and soueraigne meanes, that haue
bene by Gods pꝛouidence appointed vnto
vs, that by them we might be made,
through faith, pertakers of all y benefits
of the pꝛecious death, and bloodshedding of
his entirely beloved, and onely begotten
sonne

Of Christes buriall, and the profite
 Sonne, our onelie and sufficient sauour
 Iesus Christe our Lord.

¶ Chap. 4.

¶ Of Christes buriall, and the profite that
 we haue gotten thereby.

And was
 buried.



Ho for a better and more
 sure conſpyration of his
 death, and for to declare
 and teſtifie vnto all the
 worlde, that touching his

manhode, he was dead in deede, with-
 out any faynedneſſe or diſſimulation (for
 ſith that he muſt dye for our ſinnes, if
 he had not bene dead in verie deede, we
 ſhould haue remayned ſtill ſubiecte vnto
 to euerlaſting death) woulde be taken
 downe from the Croſſe, and by men of
 good and honeſt reporte, that is to ſaye,
 Nicodemus, and Joſeph of Aramachia,
 be decently and honozably buried. Ponci-
 us Pilate, who was certified of his death,
 conſenting and agreeing vnto the ſame,
 layde in a newe Graue, that was hewen
 out

Mat. 27. 57
 Luk. 23. 50
 Job. 19. 39.

that we haue gotten thereby. &c. 8

of a Rocke, or Stone, and wherin no man was layde befoze; least it should be layde abroad by his enemies, and not among the people, that it was not hee that was risen againe, but some other man that was there buried befoze him: or that he was not risen againe, by his own vertue, but by the vertue of some holie person, that was layde there befoze, as hee that was cast into the Graue of Elizeus, ^{2 Reg. 13. 21} was reuiued, & restored vnto life againe, ^{Ecc. 48. 14.} as sone as he did touch the dead bones of the Prophet.

And as for that, that he was laide in another mans graue, and not in his owne, the same was done for to signifie vnto vs, that as hee was come into our flesh, to sanctifie it, in the which he dyd die, not for his owne, but for our sinnes, therfore to take away the sting of death, and sanctifie our death, to the ende, that it should be no more a dreadfull death vnto vs, but a ioyfull passage vnto euering lyfe: so would hee be buried in a graue of ours, for to sanctifie & open our graues, and as it were, for to constraine and compell them to giue vp our bodies againe at the daye of the generall resurrection of all flesh.

Againe,

Of Christes buriall, and the profite

What the
newe graine
dooth signifye.

Joh. 14. 23

Mat. 23. 27

Eph. 4. 24.

Againe, the Graue that he was layd in, was newe, which is a lesson vnto vs that if wee wyll haue Christe to dwell in our hartes: wee must bee no stynkyng graues, but put awaye all filthynesse, and stynkyng abhominacion. We must be made new creatures altogether, and put awaye of the olde Adam, which is corrupted through the deceyueable lustes, and put on the new man, which after the Image of God is shapen in ryghteousnesse and true holynesse.

What is
signified by
the graue
that was
hewen out
of the rocke.

Mat. 16. 18

And as the same graue was hewen out, euen in the Rocke: so must wee (at leaste wee wyll haue Christe to dwell in vs) be hewen out, and created in him, who is that strong, and sure Rocke, that the true Church, and faythfull congregation is buylded vpon. We must be no wauering chylzen, that be carryed with euery winde of doctrine by the wylie craftinesse of men, wherby they laye wayte for vs to deceyue vs, but abyde stedfastly in the trueth, and growe in him that is the head, that is is to say Christ.

Eph. 4. 4.

Eph. 1. 12.

Eph. 2. 30.

Who also would be buried, although he might haue risen again, without any charge, I meane, without the costes and charge

that we haue gotten thereby, &c. 9

charges of any burying, for to signify vnto vs, that the misterie & signe of y^e Prophete Jonas was fulfilled in him, as he him selfe both manifestly declare vnto the Jewes. For as Jonas was cast into the Sea, for to asswage, and styll the Tempest, that was raised and stirred vp, by the mighty winde of Gods w^rath, and was receiued into the Whales belly, abyding thre dayes and nights, in the deepe of the Sea, being styll in y^e Whales belly, and after thre dayes, was cast out againe vpon the drie lande a liue, and without any hurt: so it was necessarie, that the onely begotten Sonne of God our sauio^r Jesus Christ, for to pacifie and styll the w^rath of his Father, should be cast into the deepe, & bottomles goulfes of Death, which thought to deuoure and swallow him vp: and that he should be in the bowels of the Earth, as the Prophete Jonas was in the belly of the Whale, and to ryse againe the third day.

Which truely is a misterie that passeth all mysteries, for who in all the worlde, would haue thought, y^e Jonas, being thus cast into the bottome of the raginge Sea, should haue escaped death: or who would haue beleued, that our Sauour Jesus Christe should in death, finde everlasting

The misterie of Jonas fulfilled in Christe.

Mat. 12.40
Jonas. 2.3.

A comfortable misterie.

Jonas. 2.3.

Aug. lib. 22.
de ciuitate
dei. Cap. 5.

By the
death of
Christe,
gods wrath
was pacifi-
ed.

Roma. 5. 1.

How many wayes this word
lyfe vnto vs, & after such opprobriousness
and confusion of the Crosse, hauing beene
driven downe, euen to verie hell gates: he
should ryle againe with such an excellent
gloze, power and maiestie, and that by his
death, y^e wrath of God should be pacified,
as the tempest of y^e Sea was pacified and
ceased, as sone as Ionas was hurled into
it, the calme should be giuen vnto the
troubled consciences of sinners, and peace
made betwixt God and men. And yet con-
trarie to the expectation of all the wicked
world: all these thinges, I meane euerlast-
ing lyfe, forgiveness of our sinnes, the
pacifying of Gods wrath, tranquillitie and
peace of consciēce, and a most sure attone-
ment betwēne God and vs, are mightilie
purchased vnto vs, by the death and bury-
ing of the only begotten sonne of God, our
sauour Iesus Christe.

The. 5. Chap.

¶ How many waies this woord (hell) is ta-
ken in Scripture, and after what manner
Christe descended into hell.

He dis-
cended
into hell.



¶ Some I doe stedfastlie be-
lieue to haue descended in-
to hell, for whether y^e do
take this woorde (hell) for
death it self, and for the ex-
tremest,

(hell) is taken in the Scriptures, &c. 10
 fraimst, and greatest perilles, dangers, Job. 14. 17.
 griefes, dollores, and anguishes that a man Num. 16.
 can suffer here in this world, and whereby 21. 32.
 he may be brought vnto his death, and co- Eccl. 32. 21.
 sequentlie for the guiltinesse of sinne, for 12.
 the sting and power of death, for the iudge- Math. 16.
 ment and wrath of God, and for the bot- 1. Sa. 2. 31.
 tomlesse pyt of all myseries & calamities, Job. 10. 1.
 When our Sauour Jesus Christ was so 22. ~~and~~
 outragiously dealt withall, when he dyd Mat. 26. 38
 sweate blood, when his Soule was heauy, Luk. 22. 44.
 euen vnto the death, & when he was han- Math. 27.
 ged most opprobriouslie, despitefullie, and
 shamefullie, betwixt two Theues, as for-
 sake of God, & all creatures, without ayde,
 help, or comfort, & so hanging on a Tree, dyd
 giue vp the ghost, bearing the curse, anger
 and fary of God, which is a very hell, & see-
 ing vpon him the condemnation, paines &
 tormentes, that were due vnto vs for our
 sinnes: then wet he in deed down into hel,
 which thought to ouerwhelme him, but it
 could not, because he was without sinne.
 D, if ye take this word hell, for y^e grane
 and Sepulchre, then did our sauior Christ
 goe downe into hell, when he was layd in
 the grane, and ascended into the lower
 partes of the earth, as the Apostle doth
 witness and testifie,

A very hell.

Esai. 53. 4.

5. 7. 8. 9. 10.

11.

Gala. 3. 13.

Luk. 23. 31.

1. Pet. 3. 18

Heb. 9. 15.

Rom. 5. 6. 2

Gen. 37. 44

Esai. 14.

Ephe. 4. 9.

E. y.

D,

of 22 How many wayes this word

Abrahams
bosome.

Or, if ye doe vnderstand by it, the estate and condition of the dead, then did our sauioꝝ Iesus Christ go down into hell when he died. But most specially, whē he did by his Diuine power and godly might, make all the elect (whose Soules were in Abrahams bosome) to feele the efficacie, strength, and vertue of his death that he suffered for them, and the fruites of his Passion, and bloodshedding.

Inferna.

Or, if ye wil take hel in this place (which the Latines doe expresse by this worde, *Inferna*, in the plurall number) for place of the dampned. I saye that our Sauioꝝ Iesus Christe went downe vnto them, I meane, vnto the reprobate and dampned, when they dyd feele, perceyue, and vnder

How Christ
Went into
the hell of
the damp-
ned.

stand (through his diuine & godly power,) that they were depriued of the merites of his death & passion, and of the grace, health, and saluatiō, that he had bought and purchased vnto his elect and chosen children.

Gene. 3.
The bres-
king of the
Serpentes
head.

And when he dyd by the vertue, efficacie, and strength of his death & bloodshedding breake the Serpēts head, according to the promise, y^e was made vnto our first Parents, Adam and Eue, that is to say, when he did so ouerthrowe sathan the deuil, and all the power of hell, that he and his, cā nō

moꝝ

(hell) is taken in the Scriptures, &c. 11

more preuaile against the chosen and elect of God, nor yet against his true Church, and faithfull congregation.

Then went he in deede downe into hell, and dyd harrowe it, which is a phrase and manner of speaking, that many do vse, but very fewe do vnderstand it: for why? they do not perceyue that it is borrowed of an olde custome & fashion, that was vsed commonly among auncient Kinges & Princes, when they dyd make any notable warre against their enemies, for then if they had take any Citie or Town, they were wont not only to beate it downe, euen to y^e ground, but also to plow it, sow it with salt, and to harrowe it, (as the lyke we maye reade in the Booke of Iudges, howe Abimeleche sowed salt.) So we reade of Frederike the nobarbus the Emperour, that ouerthrewe Millane, and sowed salte there, for that Citie toke part with Alexander the third being Pope, against Caesar (and harrowed it after the salte was sowne) thereby to declare, that the same Cittie or Towne, was brought into vtter desolation, & that it should neuer be builded any more.

Therefore when it is sayd, that our Saviour Iesus Christe did harrowe hell, the meaning of it is (though it be vnderstande

What is to be vnderstanded, when wee saye, that Christ harrowed hell.

Iudic. 6.
An. do. 1169

The meaning of harrowing of hell.

E. iij.

of

1. Cor. 15.
1. Cor. 4.

Unto
Whome hell
is overcome.

The foolish
imaginatio:
of them
that thinke
Christ went
to fetch A-
dam out of
hell.
Luke. 16.

The object
ons of those
that say that

How many wayes this woord
of selve) that Christe our sauour did giue
such an ouerthrow vnto Satan the deuill
that he did so bruse & breake his head, and
that he hath gotten such a victorie ouer all
the whole power of hell: that it is no more
able to hurt or hinder the chylde of God
(for vnto them only this victory is gotten)
Hell hauing styll his full power ouer the
unfaithful and reprobate) then a Cittie or
Downe, that is beaten downe even to the
ground, and which is ploughed, sowne ou-
er with Salte and harrowed, is able to
reouer it selfe, or to harme the enimies
that haue serued it so.

We must not yet imagine, that our sa-
uour Jesus Christ, did in his own person
goe downe into the hell of the dāpned, and
that breaking the Iron gates, he did bring
out in a robe, the Patriarkes, and other
faithfull Fathers of the olde Testament,
for they were not there, but were in the
bosome of Abraham, which (as the Trueth
doth say him self) is a place of ioy, rest, and
comfort, such a space being betwixt it and
hell, that the one can haue no accesse vnto
the other.

And as for those that say, that the soule
of our Sauour Jesus Christ, did suffer in
hell fire, (although they doe bring and al-
ledge

(hell) is taken in the Scriptures, &c. 12

ledge certaine reasons and arguments for Christes
them selues) which at the first, may seeme Soule dyd
to haue some cullour for to dazell the eyes suffer in hell
of the simple and ignoraunt: yet can I in fyre.
no wise allowe their opinions and iudge-
ment in this point.

The.6. Chap.

¶ Reasons and argumentes of those, that
holde that Christ went downe to hell
in his Soule: Answered.



Their reasons & argumentes
are these, sith that our Sa-
uour Christe (say they) dyd
come into this world for to
delyuer mankinde from e-
uerlasting dampnation: it was necessarie,
that for to make satisfaccion vnto the iu-
stice and righteousnesse of God, he should
beare the whole malediction, curse, and
dampnation, that all mankinde did deserue.
But the malediction, curse, & dampnation,
that our sauioz Iesus Christe did beare in
the body, when he dyd suffer his death and
Passion: was not sufficient for the sinne of
man, which he hath deserued, and dooth de-
serue everlasting dampnation, is not only
in the fleshe, and in the body of man: but
most specially in the soule.

Wherefoze, it hath not been ordained of god,
C.iiij. that

21 That Christ went downe to hell,
that the body and flesh onely should suffer
punishment, but also the soule. With then
that man was iudged and cōdemned be-
cause of his sinne, to suffer everlasting pu-
nishment, bothe in body and soule: It was
also requisite, that Chziste, for a full satis-
faction for our sinnes, should suffer y same
that we should haue suffered. Which
thing he had not done, if he had not suffer-
ed punishment, as well in the soule, as in
the body.

A false con-
clusion,

Tertullian,
Origene,
Ierom. 9. of
the Prea-
cher.

Answer to
the foresayd
objections.

Whereupon they do conclude, that as
he hath suffered in the body, here upon the
earth: so he did also suffer in soule, beneath
in hell, that the satisfactiō might be whole,
perfect, and full. And of this opinion, many
of the auncient & late wryters haue bene.
Bede maketh mention of it, in a certayne
place, not affirming that it was so, but al-
leadging onely the opinon of some, and yet
without naming of them, howbeit I think
that he dyd vnderstande Origene, Ierome,
and Tertullian. But now we will see, how
well this doth agree with the personne of
Chziste our Saviour.

First and formeſt, if they wyll haue the
punishments, paines and tormentes; that
Chzist suffered, to be in all points correspō-
dent vnto those sinners, for whome Chzist
died,

in his soule: Answered.

13

died, had deserved, it had not been only necessarie, that he should haue suffered here in the body vpon the earth, and that the soule should also haue suffered in hell for a while, but y he should haue suffered bothe in body and soule euerlasting punishments with the damned.

But God his Father dyd content him selfe, with the paines, tozmentes, that hee was in for a while, hauing a respect, not only vnto the paines that he did suffer, but vnto his righteousness, innocencie, and obedience: which caused him to take and allowe the paines, which our sauiour Christ did suffer for a time, as sufficient for to obtaine and purchase vnto the faithfull beleeuers, full deliuerance from euerlasting paines and tozmentes, which they had deserved through their sinnes.

Moreover, it was no neede at all, that the soule of our sauiour Christ should go down into hel for to suffer there, for it hath suffered punishment enough here vpon earth, with that in it, I meane in his soule, he did receaue the same iudgement and condemnation, that we had deserved: for the body did not suffer without the soule, yea, if the sorowes and paines of the one, could be separated from the sorowes and paynes

Whereunto
God had a
respect in
his Sonne
our sauiour.
Rom. 5. 19.

Note.

Howe the
Soule of
Christ dyd
suffer.

of

That Christ went downe to hell,
of the other, whyles the body and soule be
ioyned together by life: we should haue a
iust occasion to say, that the soule did suf-
fer afoze the body, and that the sorowes
and grēfes of the body, did procéde and
come first of the Soule.

Math. 24.

Mark. 14.

Luke. 22.

John. 18.

Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

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Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

Luke. 22.

For else, what did these wordes meane?
My Soule is heauy vnto the verie death.
Wherof came this woful sweate, that did
runne downe to the ground, as droppes of
blood, and the complaint that he made to
God his Father in the Garden? Wherof
did also come that great feare, trouble, and
horror, that he was possessed withall, as
the Euangelists doe testifie vnto vs? If hee
had not bene in an extreame agony, and
much greater, then mans wisdom can
comprehend: What neede should he haue
of the Angels for to comfort him?
Againe, who woulde not wonder and
meruaile, to see Jesus Christ our Saviour
so sore afraide and troubled (as the Euang-
gelistes doe set him forth vnto vs) for the
death that hee should suffer, if hee should
haue had respecte to none other thing, but
onely vnto the death? Doe we thinke that
there was lesse heart, lesse courage, constan-
cie, and manfulnes, in our Saviour Jesus
Christ, then in many thousand of Martyrs
that

in his soule: Answered, 14
that haue gone so ioyfully and merily
to their death for his sake?

But what doe I speake of Martyres?
Howe many wicked doers doe we see
daylie goe to theyr death (which they
haue deserved) with their wicked and ab-
hominable dwinges, most manfully, and
with such a face and countenance, that
ye woulde thinke that they dyd goe to a
feast or Banquet? Shall we say that the
sonne of God had lesse courage, then these
haue, in so good a cause as he dyd die in? It
must needs be then, that there was some
greater thing then the death of the Crosse,
which was at hand: somewhat there was,
I saye, that was of more waight and im-
portance, then that which dyd appeare
outwardlie.

His body was not yet in the handes of
the Tormentours, he had onely the death
before his eyes, and as it were an ima-
gination of it; which troubled him not
thing so much, as the dreadefull iudge-
ment of God, which hee knewe hee must
needs beare. When hee dyd then enter
into this Agonie, then dyd hee beginne
readye to descende and goe downe in
this horrible Hell, where hee was de-
scended and kepte a while for our sakes,

What thing
caused christ
to be so hea-
uy before
his death.

Horrible
hell.

That Christ went downe to hell,
for, what greater hell can one imagine to
be vnto man, then to feelee Gods wꝛath
thoroughly kindled against him, to be faine
to beare his terrible iudgement and furie,
and to be in the same estate that our sauiour
our Christ was in, when he dyd crie out,
Math. 27. saying: My God, my God, why hast thou
forsaken me?

Although he was true and naturall God,
and also true and naturall man, so that his
Godhead could not be seperated from his
manhoo: yet the humanitie was then as
if it had beene vtterly forsaken of the diu-
nitye, and left succourlesse, and as if it had
beene bothe in body & soule, dꝛiuen downe
into the bottomlesse pit of hell, and giuen
ouer of God.

Therefore it was no neede, that the soule
of Christ should go downe after any other
sort, for to suffer the paines and tormentes
that we had deserued. For the places do
not agrauate the paynes, nor make them
more beaue and greuous: but the heauie
& intollerable burthen of Gods wꝛath and
iudgement, whersoever it is felt, or where-
soeuer men are faine to beare it.

**They know
not what
hell is.**

Therefore they that doe asseyme, that
the soule of our sauiour Christ must neede
of necessitie suffer in hell: doe plainelie de-
clare

in his soule: Answered. 15

clare that they know not what hell is, nor what our saviour Christ did suffer for the, nor yet what y^e vertue and efficacie of his death and passion is. I allow better the opinion of them, which say, that this is to be vnderstanded of a spirituall descending or going down, wherby it was declared, & preached through the efficacie, vertue and power of Christes holy Spirit, vnto the soules of the reprobate, that were in the vnquenchable fire of hell, that their vnbeleefe & stubboynnesse was the cause of their eternall and everlasting dampnation, and that they should haue no deliuerance from it, by the death and Passion of the onelie begotten sonne of God our Saviour Iesu Christ: wherevnto the wordes of Saint Peter seemeth well to agree (saying) Christ hath once suffered for sinnes, the iuste for the vniust, for to bring vs to God, and was killed, as pertayning to the fleshe, but was quickened in the spirit, in which spirit, he also went and preached vnto the spirites that were in prison, which were in tymes past disobedient.

So we perceyue by these wordes of the Apostle, that bothe the dampned and saued had all one maner of feeling of the death & passion of Christ, but yet to diuers endes,

The spiri-
tall going
downe of
Christe into
hell.

1. Peter. 3.
By the spirit, he meaneth the power of the Godhead, and not of the soule of Christe.

Bothe wicked and godlie had one feeling of Christes

That Christ went downe to hell,
for, what greater hell can one imagine to
be vnto man, then to seele Gods wrath
thoroughly kindled against him, to be faine
to beare his terrible iudgement and furie,
and to be in the same estate that our sauiour
our Christ was in, when he dyd crie out,
Math. 27. saying: My God, my God, why hast thou
forsaken me?

Although he was true and naturall God,
and also true and naturall man, so that his
Godhead could not be seperated from his
manhood: yet the humanitie was then as
if it had beene vtterly forsaken of the diu-
nitye, and left succourlesse, and as if it had
beene bothe in body & soule, drinen downe
into the bottomlesse pit of hell, and giuen
ouer of God.

Therefore it was no neede, that the soule
of Christ should go downe after any other
sort, for to suffer the paines and torment
that we had deserued. For the places do
not agrauate the paynes, nor make them
more heauie and greuous: but the heauie
& intollerable burthen of Gods wrath and
iudgement, whersoever it is felt, or wher-
soever men are faine to beare it.

They know
not what
hell is.

Therefore they that doe asseye, that
the soule of our sauiour Christ must neede
of necessitie suffer in hell: doe plainelie de-
clare

in his soule: Answered.

15
clare that they know not what hell is, nor
what our saviour Christ did suffer for the,
nor yet what y^e vertue and efficacie of his
death and passion is. I allow better the o-
pinion of them, which say, that this is to
be vnderstanded of a spirituall discending
or going down, wherby it was declared, &
preached throught the efficacie, vertue and
power of Christes holy Spirite, vnto the
soules of the reprobate, that were in the
vniuersall fire of hell, that their unbe-
leeve & stubboznnesse was the cause of their
eternall and everlasting dampnation, and
that they should haue no deliuerance from
it, by the death and Passion of the onelie
begotten sonne of God our Saviour Iesu
Christe: wherunto the wordes of Saint
Peter seemeth well to agree (saying) Christe
hath once suffered for sinnes, the iuste for
the vniust, for to bring vs to God, and was
killed, as pertayning to the fleshe, but was
quickened in the spirit, in which spirit, he
also went and preached vnto the spirites
that were in prison, which were in tymes
past disobedient.

The spiri-
tall going
downe of
Christe into
hell.

1. Peter. 3.

By the spie-
rite, he mea-
neth the po-
wer of the
Godhead,
and not of
the soule of
Christe.

So we perceyue by these wordes of the
Apostle, that bothe the dampned and saued
had all one maner of feeling of the death &
passion of Christ, but yet to diuers endes,

Bothe wic-
ked and
godlie had
one feeling
of Christes

71 That Christe went downe to hell, &c.
 death, but to for the one (that is) to the godly that were
 diuers ends. in A brahams bosome, was certified by the
 diuine power and Godhead of Christ, that
 now was the fulnesse of time come, to fyll
 bp the measure of their ioy, & euerlasting
 saluation, that they long looked, hoped and
 thyrsted for. And to the dāpned was preac-
 hed Christ crucified, but to the encreasing
 & augmenting of their owne dampnation,
 for that they had no part or port ion by his
 death, of Gods fauour : but rather an hea-
 uy iudgement, because as S. Paule (sayth)
 Christ, is : *Odor mortis ad mortem his, &c.*
 That is: The fauour of death vnto death,
 to those that belecue not.

What Christe
 does going
 downe to
 hell is.
 But howsoeuer men lyst to take it, this
 shall be my beleefe, that the going downe
 of Christe into hell, is our deliuerance
 from thence. For except our sauour Iesus
 Christe had bene enuironed and compas-
 sed about, with the sorowes and paynes
 of hell, & in a manner ouerwhelmed with
 them for a whyle : hell would haue swal-
 lowed vs bp vnto euerlasting dampnati-
 on: we should haue perished vtterly bothe
 in body and soule : we should neuer haue
 escaped the tyranny of Sathan, nor be hea-
 led of the deadly wound, that we haue re-
 ceined of that olde venemous Serpent, the
 deuill,

deuill, & enemy to our saluation. So that I deny not that Article of Chyristes discention, but of the māner how, is the question. For when it is sayd, He will not leaue his soule in hell: he speaketh not of his discenting into y^e hell of the dāpned, but that hee shal rise againe from y^e dead, that is, he shal not leaue him in death, or lying continualy in the graue. For the soule in that place is taken for the whole naturall man, &c. For, seeke all y^e scriptures, frō one ende to another, & ye shal neuer finde, that Chyrist, in body or soule, discented into hell: but that he dyed, and rose againe the third day, according to the Scriptures. For, you shall note, that the East Church had it not, the Councell of Nicen Creede hath it not, nor the Councell of Ephesus, &c. But to be short, ye shall vnderstand, y^e Chyrist discented into hell, thre māner of wayes. Videl. first, in power, as when the Waile of the Temple did rent in twain, from y^e top to the bottom, & the earth did quake, & the stones were clouen, and y^e graues did open them selues, & many bodies of y^e Saintes which slept, arose, & came out of the graues after his resurrection, & went into y^e holy Citty, & appeared vnto many. Secondlie, in spirite, whē as he said: My soule is heauy euen vnto

Acts. 2. 23.

24. 27. 31.

32.

By y^e soule

is meant the

body or per-

son of chyst.

By hell, is

meant the

grauē.

Roma. 13.

Heb. 12.

Mat. 12.

Actes. 1.

Luke. 21.

Loke more

heereof, in

Crasimus

bppon the

Crede.

Chyriste dis-

cented thre

manner of

wayes into

hell.

Mat. 27. 51

In power.

In spirite.

That Christe went downe to hell, &c.

Mat. 29. 48
Mat. 27. 46
Job. 19. 40.

Ephc. 4. 9.

A request of
the Author
to the gentle
Reader.

The opinion
of some,
concerning
Christes go-
ing downe
to hell.

unto the death, & when he cried: My God, my God, why hast thou forsaken me? The third, in person, when as he was layde in the graue, as we reade, that they tooke the body of Iesus, and wrapped it in Linnen cloathes, with Odours, as the manner of the Iewes is to bury: and Paul saith, now in that he ascended, what is it, but that he had also descended first into the lower part of the earth? This deare brother is my beleeve, grounded vpon the word of God, and not vpon men, or mens dreames, or phantasies. And report not, that I doe deny any Article of the Faith (God forbid I should) wherfore, reade with iudgemēt, and with the Spirite of mildnes, come not *Preiudicio*, but with *Iudicio*.

Some there be againe, that be of opiniō, that the soule of Christ went not down in to the hell of the dāpned: but that it went only downe for to deliuer the Patriarkes, and other holy Fathers, of the olde Testament, out of the Lymbo: and also for to deliuer the soules of them, that were of lesse perfection, then the Patriarkes, and other holy Fathers, out of the paines of Purgatorie, where they were kept for to make satisfaction of those sinnes that they had done no penance for in this world. But

the Papistes purgatorie is false. 17

as for Limbo, I know none but Abrahams What Abrahams
bosome, which to saye truelie, is that most bosome is.
blessed life (which they that die in the faith
that Abraham dyd) shall enioye after this
world.

¶ The. 7. Chap.

¶ Christe is our true Purgatorie, and the
Papistes Purgatorie is false.



As for Purgatory, I knowe The true
none other but the blood of Purgatory.
Iesu Christe our onely Sa. 1. John. 1.
uiour, that doth cleanse vs
from all our sinnes. Again, Actes. 1.
Bath. 3.

none other fire do I know in all the scrip- John. 1.
tures, that hath any vertue or power to Luke. 3.
purge sinnes, but the fire of his holy spirit, John. 15.
wherewith he promised to Baptize his e-
lect and chosen, and the fire of his sacred
and diuine worde, whereof him selfe spea-
keth in this manner: We are cleane, because
of the word that I haue spoken vnto you.
This is true purgatorie, wherin all must
be purged, afore that they can enter into
the kingdome of God.

That other Purgatorie that they haue The Pa-
invented of theyr owne headdes, without p-
and against Gods word, is a most deuillish p-
and abominable blaspheming against the gatorie.

¶ i. merites

The Pope
of greater
auctoritie
and force,
then Christe
the Sonne
of God, as
mong the
Papistes.
A most ab-
hominable
blasphemy.
Esa. 63. 5.

Christe is our true Purgatorie,
merites and bloodshedding of our Saviour
Christes death and Passion. For by it the
onely begotten Sonne of God, is made an
vnpurged saviour, and of lesse auctoritie,
power and strength, then they will haue
that fleshy Idoll of Roome, and most per-
nitious Antichriste to be: vnto whom they
dare attribute and giue full auctoritie and
power to absolue men, and to graunt vnto
them a full pardon of all their sinnes, euen
à pœna, & à culpa, that is to say: to deliuer
them not only from the offence it selfe, but
also from the paine or punishment that is
due vnto it.

Wheras poore Christ, who hath shed his
hart blood for vs, and who hath troden the
wine presse alone, is scarcely able by their
doctrine, to forgiue vs our offences, at least
he cā not release vs of y^e paine. For if it be
of his forgiuing, we must suffer the paines
that be due vnto our sinnes, in the fyre of
Purgatory, tyll we haue made satisfaction
for them, or tyll we haue bought them out
at y^e Antichristes hands, & at the hands of
his shauelinges: or else we must make a
ful satisfactiō for them, hære in this world.
Whiles we are hære yet aliue, if at least we
entend for to escape that hote burning fyre
of theirs. So y^e euery way Christe shall be

and the Papistes purgatorie is false. 18
but halfe a Saniour, and God his father, a
most abhominable and deceitfull lyar. For **Ezech. 18.**
(he sayth) at what tyme soeuer a sinner
dooth repent him of his sinne, from the
bottome of his heart: I will put his wic-
kednesse out of my remembraunce, so that
it shall no more be thought vpon.

How is this promise fulfilled, I praye **If the Pa-**
you, if he doe so cruelly punish our wicked- **pistes Pur-**
nes and offences in the fire of Purgatorie, **gatorie**
after that he hath forgiven and pardoned **would stand,**
them? Is this to thinke no more vpon the? **Gods pro-**
What can these deuillish and abhominable **mises must**
Sophisters alledge now for them selues? **needes be**
Will they say, that God is a lyar, and that **false.**
hee dooth not performe and fulfill his pro-
mises most truly: eyther they must say so,
(what starting holes soeuer they can finde
out) or else confesse and acknowledge, that
their Doctrine, is most detestable, and also
blasphemous against the trueth of Gods
promises, and against the merites of the
most precious death, passion and bloodshed-
ding, of his onely begotten sonne our saui-
our Iesu Chritte.

And in an other place, this most merci-
full Father, and bounteous Lorde, who
is alwayes true & most faithfull in all his
promises, dooth crye out, saying: I am he,

Christe is our true Purgatorie,

Esai. 43. I am he, that taketh away thy wickednes,
and that for mine owne sake, & thy sinnes
will I remember no more. Here in these
fewe wordes, which are bothe so swete
and so comfortable, we haue three godlie
promises. First, how that he will take a-
way our wickednesse, our sinnes, and of-
fences, which thing he did already fulfill
and performe by the death & passion of his
sone Iesus Christ our lord, of whom, Iohn
Zacharias sone did say: This is the Lambe
of God, that taketh away the sinnes of the
world, Doth not this sufficiently teach vs
that it is God onely and none other, that
taketh away our sinnes, & that he doth it
by none other Purgatorie, but by the blood
of his onely begotten sonne our sauour &
redemer? The second promise is, that he
wyl put away our sinnes and offences, for
his owne sake, and not for any respect that
he should haue, either to the merits of our
owne workes, or to any satisfaction, that
we be able to make here in this worlde,
whiles we be yet aliue: for he saith, that he
wyl do it for his own sake, or for his own
selfe (y is to say) of his own mere goodnes
and mercy, being prouoked thereto, by no
manner of merites or deseruinges of our
behalfe, as Paule playnly setteth it out,
when

The place
of Esay
expounded.

Iohn. i.

and the Papistes Purgatorie is false. 19
when he saith. *Comendauit autem suam charitatem erga nos Deus; quod cum adhuc essemus peccatores, Christus pro nobis mortuus fuit.* That is to say: God setteth out his loue towarde vs, seeing that while we were yet sinners, Christe dyed for vs.

They therfore that say, that they only do scape the paines of Purgatorie, y do beare here a sufficient penance, and make satisfaction for their sinnes: do most shamefully belye the trueth of Gods promises, wherby we are certified & assured, that God dooth take away our sinnes, for his owne sake onely, and not for any merites or satisfaction that we can make, eyther Purgatorie or any where else, though we were able to liue Mathusalahes life: yea, by their owne doctrine, as ye shall finde it written, in the booke of Sentences. Though all y pains, grieues, sorowes, and tormentes that euer were suffered by men, since the beginning of the world, and shall be suffered vnto the last day of iudgement, were heaped together one vpon another, yet they should not be able to put away the least sinne that is committed in this world.

Saint Augustine sayth very well, according to the trueth in the Psalmes. *Non tibi Deus reddit debitam penam, sed donat indebitam.*

J.ij.

1 am

August. in
Psalm. 31,

That is. ix.
hundred and
ix. yeeres.
Gene. 5.

Christ is our true Purgatorie
 in gratia. That is to say: God doth not re-
 der to thee due punishment, but doth giue
 to thee his undeserued grace. For as Peter
 Petrus Mar Martir sayth vpon the Romaines. *Christus*
 tyr in Rom. *enim nobis donatus est gratis, nullus interceden-*
tibus nostris meritis. Christus autem sibi nos
nō gratis, sed suo sanguine & cruce acquisiuit.
 That is to say: Christe is giuen to vs free-
 ly, without any our merites. But Christe
 hath gotten vs vnto him selfe, not free-
 ly, but by his blood & Crosse. And S. Bernarde
 Bernard. in sayth plainlie these wordes. *Traditus est*
 annunciat- *enim, propter peccata nostra, nec dubium quin*
 one Mariæ. *potentior & efficacior sit mors illius in bonum,*
 Ser. I. *quā peccata nostra in malum.* That is to
 say: He was deliuered vp, or dyed for our
 sinnes, neither is it to be doubted, but that
 his death is mightier, and of more force &
 effect in good towards vs, the our sinnes in
 euill. As though he in few wordes had said.
 Rom. 5. Christes death is no more stronger to get
 More gains by Christ, saluation to vs, then our sinnes were to
 then losse in get vs dampnation: for we haue gotten
 Adam. more by our newe Adam, then we lost by
 our olde Adams fall.

¶ The. 8. Chap.

¶ Popishe Purgatorie is flatte against the
 woord of God. For it maketh Christes
 death and passion, of little or none effect.

Where

and the Papistes Purgatorie is false. 20



Hereby we see plainlie that their Purgatorie pickpurse, is cleane contrarie to the true Doctrine of Chzistes Passion. For if I may or can make a satisfaction by suffering of paines in Purgatorie for my sinnes: then Saint Augustines wordes are false, for he should say: Hee doth render to thee thy deserved paine or punishment, and not to say: Hee doth not render vnto thee thy deserved punishment. And againe. Thy deserved grace, and not undeserved grace. S. Bernardes wordes are not true, if I may make or get to my selfe satisfaction, by suffering of punishment in purgatorie for my sinnes, for he should haue said: We haue gotten more by our sinnes in suffering paine, then wee haue by Chzistes death. And so consequentlie, paine was more effectuell & strong to vs to obtayne Heauen, then was Chzistes passion, which suffered for our sinnes, and therfore sinne was good to vs by this reason: for thzough sinne came punishment in purgatorie, & by punishment commeth life everlasting, as y Papist affirmeth: so then we may say, Chziste dyed in vaine, and he shed his precious hart blood in vaine.

The Papistes doo make Augustine a liar.

The Papistes doo make Bernard a liar.

Gala. 3.

Ezech. 18.

The third promise, is much lyke vnto
F. iij. that

- Popish Purgatorie is flat
that which hee made befoze by the Pro-
phet Ezechiel, he doth promise heere, that
he will no more remember our sinnes,
but vtterlie forget them, and neuer thinke
vpon them. Which is signified vnto vs
in many other places of the Scripture, as
when it is sayd: That y Lord him self will
cast away our sinnes into the bottome of
the Sea. Againe: That as high as y Hea-
uens be from the Earth, and as farre of as
the East is from the West: so farre the
Lord will put away our sinnes from vs.
- Ezech. 18. As it to be thought then, that forgetting
his promises, he will so tyrānously punish
our sinnes, after that he hath once forgiv-
uen & pardoned them, and also so substan-
tially purged them, by the onely and true
Purgatorie: which is the most precious
blood of his only begotten sonne our saui-
our Christ, who beeing the wisdom of the
- Psal. 10. 3. Father, appointed and ordained of him to
be our onely Teacher and instructour, in
thinges that pertain to his glorie, and to
our saluation: whose doctrine we ought
to content our selues withall, doth make
mention only of two wayes, of the which,
the one beeing narrowe and straight, doth
leade them that walke in it, vnto lyfe and
saluation. And that the other way is bothe
- Meth. 17. wide
- Math. 7.

Two
wayes, and
narrowe.

against the woord of God.

21

wide and broad, vnto vtter perdition, and death euerlasting.

And as he doth here speake only of two wayes, that doe leade eyther to lyfe or destruction: so doth he in S. Luke appoint on- ly two sundry estates and conditions of the dead, placing all y^e faithfull departed in the bo- some of Abraham, where they were in felicity and ioy, and all the vnfaithfull & reprobates in y^e vttermoſt darkneſſe of hell,

where y^e ritch Glutton was in intollerable tormentes and paines. But yet doth hee more liuelie ſtop the mouthes of our Purgatorie Scullians, when he ſayth: Verily, verily, I ſay vnto you, he that heareth my words, and beleeueth on him that ſent me: hath euerlaſting lyfe, and ſhall not come into iudgement or condemnation, but is paſſed from death vnto life.

Theſe words are moſt dilligently to be noted and marked, for many comfortable leſſons may be learned of them, to the quieting of our owne conſciences, and to the great comfort of our ſoules.

First and formeſt wee learne, that they that take holde by faith vpon the glad and happy tydings of our ſaluation, declared in his word, how that our ſauour Jeſus Chriſt did bring into this world, and beleue

Two
wayes only.

Luke. 16.

Two eſta-
tes of the
dead.

The ritch
Glutton.

Purgatorie
Scullians.

John. 5.

What we
learne by
this place of
S. John.

The place
of John ex=
pounded
truly.

Note.

Howe we
are already
in possession
of Gods
kingdome.

How long
we must suf=
fer in Pur=
gatorie for
euery sinne.
Wherin the
fire of Pur=
gatorie dooth
differ from
the fire of
Hell.

Apoca. 14.

Popish Purgatorie is flat
belæue that God who did send him, is be=
come a most mercifull & louing father vnto
vs, being alwayes ready for his sonne
Iesu Christes sake, who by his death hath
pacified his wyath, & made attonement be=
twixt him and vs, to receyue vs vnto his
mercy, & to pardon vs all our sinnes: haue
already euerlasting lyfe, being as sure of
it, as if they were already in full possessi=
on of it, triumphing with their heades in
the glorious kingdome of heauen.

For wee do receyue it already in this
life by fayth, we are already possessed of it
by hope, and we are therin already confir=
med by holinesse of lyfe. But how could
it be verified, that the faythfull belæuers
haue euerlasting lyfe, as being already in
full possession of it: if after their death & be=
parting out of this life, they must be broy=
led and rosted in their Purgatory fire, by
the space of. vij. yeres for euery sinne that
they haue committed in this lyfe: if they
doctrine be true, it were in a māner better
for them that they had neuer bene bozne.
For they say y the fire of Purgatorie dooth
differ nothing from the unquenchable fire
of hell, sauing only that the one is euerla=
sting, & the other lasteth but for a tyme. For
this the blisfull rest that y holy ghost dooth

against the woord of God. 22

promise vnto them that dye in the Lorde,
that is to say, in the faith of the only begot-
ten sonne of God our Saviour Chziste?

The spirit saith, that they shal after their
death rest from their labours: verilie, that **Note.**
were a poore rest, if when a man hath toy-
ed and labored all the day long, he should
be faine to lye all night in a hoate burning
Ouen, I iudge he would not be very hasty
to goe vnto his rest.

Secodly, heere we shal marke, that y true **Howe it is**
believers shal not come into iudgement of **to be vnder-**
condempnatio, that is to say, nothing shall **stande that**
be layde to their charge, no sins shalbe im- **the faithfull**
puted vnto the: but through faith in y only **shall not**
begottē sonne of God; they shalbe accoun- **come into**
ted as righteous, as if they had neuer com- **iudgement.**
mitted any offence. For why? Chziste our **I. Cor. I.**
saviour is made vnto them, righteousness,
sanctification & redemption, how can it be
then, that they must suffer such greuous
paines in a fire, which is altogether lyke
to hell fyre (as they say) if no iudgement
shalbe given against them? No offender
wunt to suffer punishment, except he be
iudged & condemned to it. But the trueth
it self dooth say, that they that belæue, shall
not come into iudgement or condempna-
tion, wherunto the Apostle dooth say. **Nulla Roma. 8.**

igitur,

Popish Purgatorie is flat

igitur hinc est condemnatio his qui insiti sunt Christo Iesu, qui non iuxta carnem versantur, sed iuxta spiritum. That is to say: There is now no condemnation to them that are in Christe Iesu, which walke not after the fleshe, but after the spirite.

They therfore which doe say and affirme, y the faithfull shall in the other world suffer the paines & punishments that are due to their offences and sinnes: are directly against the Scriptures and word of God.

Last of all, this are we assured of, that they which take holde vpon the mercie of God, declared vnto vs in our Sauioz Iesu Christe: are all ready passed from death to life, meaning thereby, that they be deliuered from the sting and power of death, which is sinne, and from all the penalties that are belonging vnto it, and that there remained no more after this mortall lyfe but to enioy, and possesse that eternall and euerlasting lyfe, that the onelie begotten Sonne of God hath so deerebly bought and purchased vnto vs: which thing the holy Scripture doth declare, and sette forth vnto vs by many godlie and comfortable examples. For there doe we reade, that as sone as poore Lazarus was dead: his soule was by the handes of the Angells carrie

Howe we
are passed
from death
to lyfe.

.1.503.

Howe Las
zarus.
Luke. 16.

against the word of God. 23

up into the bosome of Abraham (that is to
say) into ioy and felicitie.

Againe, as soone as the Thēse that hung
on y^e Crosse by Chyriste, did say: Remember

Matt. 27.
Luke. 23.

me, O Lord; when thou commest into thy
kingdom: Strayte wayes our sauour Je-
sus Chyriste gaue him this most cōfo:table
answere. Verilie I say vnto thee, this day
halt thou be with me in Paradise. That

is to say, in my heauenlie kingdome: for so
Chyriste prayed his Father, as Iohn reco:z

meth in his Gospell, saying: Father, I wyll, John. 24.

that they which thou hast giuē me, be with
me, euen where I am, that they may behold

my glorie. So lyke wise, the Wise man in
his Booke (nay, rather the spirite of God

in the Wise man) sayth. The soules of the
righteous, are in the hand of God, and no

wisdo. 2.
Deu. 33.

torment shall touch them. And whereas
they do bring hēere a trick of their wicked

and vngodly Sophistrie, saying: That the
Thēse did obtaine this frēe pardō at Chyriste

A Papist
call trick.

es hands, by a singular priuiledge, which
all men must not looke to enioy, for priui-

ledges (as the Lawiers be want to say) be
not common to all men.

I doe aunswer, that no man is saued, but
by priuiledge, which doth onely pertaine

We are all
saued by
priuiledge.

unto the true and faithfull belēuers, and
not

Math. 20.

Popish Purgatorie is flat
not to the unfaithfull, and reprobate: in
comparison of whome, the chosen and elect
of God, are very few in nūber. For though
many be called, yet fewe are chosen, and
elected: to these few doth the priuiledge of
the chyldren of God belong, and not vnto
all men. So that the Lawiers saying shall
also be verified in this poynt, as then the
poore Lazarus, and also the Thiefe were, as
sone as they gaue vp the ghost, receyued
into the euerlasting ioies of heauen: with-
out suffering any tormentes or paines for
the sinnes that they had comitted in their
lyfe time.

**Christe is
the true
Purgatorie
for Christi-
ans.**

So doe I stedfastly belæue, that all true
and faythfull Christians, that dye in the
faith of Christe Iesus our Saviour: shall
immediatlie after theyr death, be receyued
into the glorious kingdome of God, where
they shall raigne euerlastinglye with their
head Christ Iesus, who is the onely Purg-
gatorie of all faythfull belæuers, & true ser-
uaunts of God. Many notable sayinges of
the auncient Fathers, might I now bring
for the confirmation of this comfortable
and most sure doctrine, but a fewe shal
file in steede of many.

**Cip. cont.
Demetrian.**

First, the holie Martyr Saint Ciprian
doth saye these wordes in the verie latter

ende

against the word of God.

24

ende of that Epistle or Treatie: Although thou dost at the very departing, and at the going downe of this temporall life, praye vnto God for thy sinnes, and call vppon him with a faithfull confessiō of his name, and acknowledging of thine owne trespasses and offences. Thus believing and confessing, thou art forgiven of thy sinnes, pardon is graunted and giuen vnto thee by the meere goodnesse and mercie of God.

* And in the verie death it selfe, thou passest vnto immortalitie. And in an other place he sayth: With that we know (sayth he) that our brethren, that are by y^e Lords calling, deliuered from this world, be not lost, but sent before vs: * We must not here put on blacke or mourning gownes, with that they haue already there put on white garments.

These wordes are so plaine of them selues, that they neede no exposition at all, for what else dooth he vnderstand by the white garments that they haue already put on there: but the Crowne of immortallitie, and of euerlasting glorie. And vnto this dooth Saint Augustine agree, saying.

In requie sunt enim animæ piorum à corpore Aug. de ciu.
separate. Impiorum autem penas luunt, donec uitat. dei. li.
illarum ad æternam vitam, illarum vero ad 13. Cap. 7.

æternam

* Et ad im-
mortalitate
sub ipsa mor-
te transi-
tu.
In serm. de
immortalis-
tate.

* Nec acci-
piendas est-
hic arras
vestes: quæ
illi ibi indu-
menta alba
iam sump-
serint.

Popish Purgatorie is flat

eternam mortem, quæ secunda dicitur mori.

That is to saye: The soules of the godly (by whome doubtlesse hee vnderstandeth all those that dye in the Faith of Christ) being seperated from their bodyes, are in rest and quietnesse, & the soules of the vngodlie doe suffer punishments, vntill the bodies of those doe rise againe vnto lyfe euerlasting, and the bodies of these vnto eternall death, which is also called the second death. But more plainly doth he yet in an other place declare & set before our eyes, the whole substance of the matter,

When he sayth: *Primum enim locum fides cat*

holicorum, diuina auctoritate regnum credie

esse cælorum. Secundam gehennam, ubi omnis

Apostata, vel à Christ. fide alienus æterna

supplicia experietur. Tertium penitus igno

ramus: imo nec esse in scripturis sanctis inue

niemus. That is to say: The sayth of y^e Ca

tholiques, by the diuine authoritie doth

belæue. First, that there is the kingdome

of Heauen: And secondly, that there is a

Hell fyre, wherein all Apostates, and all

they that be straungers from the sayth of

Christe, doe suffer torments and paines.

No third place at all doe we knowe, nor

yet finde in the holie Scriptures. And in

an other place he sayth: *Dua quippe habita*

tione.

Aug. contra
Pelagianos.
Hippono=
sticon. lib. 5

Marke this
ye Purga=
torie buyl=
ders, that
doe hold and
maintaine a
thirde place.

tiones sunt, una in igne aeterno: alia in regno aeterno. De verbis apostol. ierm. 18.

That is, there are (saith he) two habitations or dwelling places, y one in the euerlasting kingdom, and the other in the eternall fire. And again he saith: Know ye, that when the soule is departed from the body, either it is by & by put in paradise, or els it is thrust into hell for his sinnes. But to stay long vpon the foolish, & lippe labour prater for the dead, it shall be needeles, for although they (I meane the Papists) haue deuised diuers and sundry lies, as ye may reade in their Legends, how that y soules of the dead appeared to their friends, willing the in any wise to procure Masses & Dirges for them, for that they were in the paines of Purgatory, & so vnder pretence of charity, robbed the peoples purses, & did their soules lesse good, yet I say, they haue no warrant in Gods booke for their doing.

De vanitate huius saeculi. li.

¶ Chap. 9.

Against praying for the dead, and apparitions of the dead after their departing hence.



DR, if prayer were so necessary for the deade, no doubt Holy Scripture would haue made mention thereof,
E. i.

1. Thel. 4.

Against praying for the dead,
thereof, as it dooth of all other things need-
full for vs to learne. Saint Paule sayth: I
would not haue you ignoraunt Brethren,
concerning them which are a sleepe, that
ye sorrow not as men without hope, for if
we belecue that Iesus is dead and is rysen:
euen so they which sleepe in Iesus, wyll
God bring with him (and in y^e ende he con-
cludeth with this councell) wherfore com-
forte your selues one an other, with these
wordes. Here Paule had a good occasion to
moue the people to pray for the dead, if it
had bene necessary: for when he had com-
forted them with the hope of the resurrec-
tion, he would haue sayde: comfort your
freendes Soules, or the soules of the dead
with your prayers. Almes deeds, masses,
dirges, but he neuer spake word of al this
but simplie sayd: Comfort your selues one
another in this life, meaning, with y^e wo-
rd of God, which certifieth vs that we shal
dye, yet rise againe, at the ioyful and gene-
rall resurrection, with these our Brethren
and Sisters, and meete the Lorde in the
cloudes, wherfore the scripture sayth: The
dead hath no parte in this worlde, nor in
any worke vnder the Sunne. Saint Hi-

Ecclesi. 9.

Hierome in
Eccle. 9.

rome bpō that place saith: The dead (say-
he) can adde nothing vnto that which they
haue

and apparitions of the dead. &c. 26

haue taken with them out of this lyfe, for they can neither do good, nor sinne, neither encrease in vertue, nor vice, &c. To what end then doe your prayers extend: or what good dooth it them, when in hell they can not encrease in good, nor in heaven in vertue, so eyther it booteth not, or needeth not.

Saint Ambrose sayth vpon these wordes:

Am. de bon
na mort.
Cap. 2.

I am a straunger in the Earth, as all my fathers were: therefore (sayth hee) as a

pilgrime he hasted to the common Coun-

trei of the Saintes. He that hath not heere

receyued forgiveness of his sinnes, shall

not be there, for he cannot come into euer-

lasting lyfe, for everlasting lyfe is the for-

giveness of our sinnes. But saint Ciprian

Cipr. contr.
Demetrian.
num.

plainly sayth: *Quando isthuc excessum fuerit,*

nullus iam locus penitētis est: nullus satis fac-

tionis effectus. Hic vita aut amittitur, aut

penetur: hic saluti aeternae cultus dei, & fructus

dei prouidetur. That is as much to saye:

After we be once departed out of this lyfe,

there is no more place of repentaunce,

there is no more effect or working of satis-

factiō: life is heere either lost or won, euer-

lasting saluation is heere prouided for, by

the due worshipping of God, & the fruites

of faith: And a little before in this same

place he saith again: *Transierunt omnia illa*

Ibidem

G. y. tanquam

Against praying for the dead,
tanquam umbra, erit tunc sine fructu peni-
rentie, & dolor poena, & inanis ploratio, & in-
efficax deprecatio. That is, all those things
passe away as a shadowe (meaning pride,
riches, vaine glorie. which he speaketh of
before) then shall he be without fruit of re-
pentance, grieve of pain, & in vain weeping
shall be then, & prayer shall be of no force.

Thus good people, you see by scriptures,
and fathers, how vaine prayer is for the
dead, but yet the Pope hath for money all
things to sell. For as one sayth of Rome:

Bernardus
Cluniacen.
in Satyra.
Rome.

Roma dat omnibus omnia dantibus: omnia
Rome cum pratio. Rome giueth all things
to them that giue: all things at Rome will
passe for money. For it is an olde saying:

Curia Romana non capit ouem sine lana.

The Courte of Roome will not take the
sheepe without the fleece. And there ful wel
was Rome painted out in hys trade of
marchandise by one Baptista, and yet he
was no Calvinist, but a Papiste, which
sayth.

Venalis nobis.

Baptist Ma-
ruanus.
The mar-
chandise
of Rome.

Templa, Sacerdotes, Altaria, Sacra, Corona,
Ignis, Thura, preces, Caelum est venale, Deusq;
That is, amongst vs in Rome Churches,
Priestes, Altars, Pastes. Crownes, Pye-
sence, Prayers, and Heauen are set

and apparitions of the dead. &c. 27

to sale, yea God hym selfe among vs may
be had for money. But I leaue this, for
that the breathe of Koome declareth his
owne kincke, the Lord hath opened al her
seyghthes, that they which cannot see, may
yet feele and vnderstande it.

Tell, by these testymonies then you
may see, that prayer for the dead auayleth
nothyng, & that the Popish Priestes haue
no Pater noster, wythout a Penny. And
as for the apparitions of Soules, it is
false; for after they be deliuered of the bur-
then of the fleshe, they are in ioye and felici-
titye, and wander not abroade, as foolishly
is surmised.

No penny,
no Pater
noster.

Heare therfore what S. Chrysostome an
auncient Doctour sayth to thys: *Quid ergo*
respondebimus ad illas voces? anima talis ego
sum (excipit) non anima defuncti iste qua ista
dicat, sed demon, qui hac ut audientes decipiat
effingit, & mox: Quare vetularum hac verba,
imo decipientium ducenda sunt, & puerorum
ludibria: & iterum, non potest anima à cor-
pore seperata, in his regionibus errare, in sto-
rum anime in manu Dei sunt, infatium sinis
liter, non enim peccarunt. Peccatorum verò
post hunc exitum continuo abducuntur, quod
a Lazaro & Diuine planè efficitur. &c. What
is, What shall wee saye therfore to those

Chrysost. in
Math. cap. 8
hom. 29.

G.iii.

voyses,

Wilsd. 3

Augu. lib. 2.
quest. 3. ad
Simplicia-
num.

Reade

Dent. 8.

Esai. 8.

Luke. 16.

De ciuitate
dei. liber. 20
cap. 16.

Rabanus.

Reade the
2. Chap. of
the booke of
Wilsd.

Against praying for the dead,
voyces, which say, I am such a soule: He
answereth: that voice that speaketh these
things, is not y^e soule of any person depar-
ted, but it is y^e deuill which doth faine these
thinges to deceiue the hearers: wherfore,
such wordes are to be counted olde wiues
tales, and foolish fables of children: for the
soule separate from the body, doth not wa-
nder in this world: for the Soules of the
righteous are in the hand of God, likewise
the Soules of Infantes, for they haue not
sinned: the soules of the sinners, after their
departure, are straight way caried to their
place, which plainly appeareth by Lazarus
the righteous, and the wicked rich man.

S. Augustine also sayth, that the Spirit of
Samuel, which the woman Sozcerer rai-
sed to Saule, was not the Soule of Samuel,
but the deuill, which appeared in Samuels
likenes, for to deceiue Saule. And therefore
he pronounceth plainly, and sayth: eyther
they be sayings of lying men, or the won-
ders of deceptfull deuils. Thus thou maist
plainlie see, howe baine and deceptfullie
Rabanus, Archbishop of Magunce, reciteth
out of Gregorie the first, and of Beda, with
the rablement of all the Papistes, the ap-
paritions of soules departed, to maintaine
their sayned Purgatorie, and praying for
the

and apparitions of the dead. &c. 28
the dead, which I confesse to be most flatte
against the witten word of God.

By all these testimonies, which without
all doubt, haue a most sure ground & foun-
dation in the word of God, and agree in all
pointes with his holy Scripture. All they
and especially S. Augustine doth plainlie
ouerthrow their newe forged Purgatory,
prayer for the dead, and apparitions of
soules.

The.10.Chap.

¶ Chyldren that are dead borne, or die be-
fore that they can come to Baptisme, are
not dampned, nor yet goe into Popishe
Lymbo.



Also, the Lymbo of the chyl-
dren, that eyther be styll
borne, or else dye befoze
that they can receyue Bap-
tisme: these after the

Doctrine of the Papistes, shall neuer en-
ter into the kingdome of Heauen, but
shall be euerlastinglye detayned and kepte
in a Lymbo, besides the Hell of the damp-
ned. Where, though they shall not, nor
do not feelee the paynes and tormentes of
the vnquenchable fire of Hell, as the other

The Limbo
of the chyl-
dren that be
styll borne,
or die with-
out baptis-
me.

Lib. sente. 4.
distinc. 1. Si
vero, dist. 4.
cap. necessa-
rium & cum
filius cum
de Sacra.

G. iij.

damp,

**This doctrine hath
no ground
in Gods
worde.**

**The great
crueltye of
the papists
against
poore In-
fantes that
be still borne
or which
dye with-
out bap-
tisme.**

Children that are dead borne,
damned doe: yet they shalbe depriued fo-
uer of the fruition of Gods gloze, & of all
other felicity & ioy of Heaue, cursing con-
tinually both Father and Mother, and the
houre that euer they were conceived and
begottē: so that it were better that a whole
city, yea a whole realme should perish and
sincke downe, then that one onely Childe
should deceasse, and dye unbaptized.

Thus they doe blasphemously preache,
and teache, and sette forth by writing,
not onely to the great derogation of Gods
mercie, but also to the great discomfor-
ting of the poore seely parents, vnto whom
suche thinges haue by the prouidence of
God happened & chaunced, either through
sickenesse, or by some other casualtye and
mischaunce, that bothe men and women
are at all times subiect vnto in this wret-
ched & miserable world. Yea, so to declare
and testifie openly vnto all men, that they
doe not holde them for true members of
the body of Christe, but for suche as be e-
uerlastingly banished from the society, &
fellowship of all faithfull Christians, and of
all the blessed spirites and soules: they wil
in no wise suffer them to bee buried in
their halowed ground, I meane, among o-
ther Christians, but cause the poore afflicted

or dye before Baptisme. &c. 29

parentes, to burie them in a ditch, or in a
doughill, as a vile stinking carion. How
much better, and more confirmable, or a-
greeing vnto the gospel of Christ, were it,
to teache the more miserable and afflicted
parentes: that there can be no faulte, of-
fence, or trespassse, but onely in breaking
the Lordes commaundementes: and that
wher no despising of his holy institution,
and ordinance is, there he doth accept the
good will of them, that would gladly haue
obeyed his lawes and commaundements,
if they had not bene letted, by some
urgent, and vnercusable necessity.

Bernardus
non priuatū
sed cōtemp-
tus baptis-
mi damnat.

If then any infants or children, be pre-
vented by death, afore that y^e faithfull pa-
rents, can bring and offer them vnto God
by Baptisme, which aboue all thinges,
they would haue had (if it had been possible
by any meanes) to be ministred vnto their
fruite, seede, and issue, whom they knowe
to be comprehended with them, vnder the
couenant that God hath made with Abra-
ham, and with all faithfull beleeuers: we
must not by and by, with such cruell teme-
rity and rashnes that hath no ground, but
onely vpon the foolish perswasion of men,
following their owne fantasies & dreams,
holde them for damned and caste awaye.

Gen. 17.

For,

Children that are dead borne,
For, besides that which hath been sayd ab
ready, we must consider & waye, not with
our ballaunces, but with the true and in
fallible ballaunce of Gods holie word, and
sacred Scriptures, that we be not saued by
the outwarde Ceremonies of the Sacra
mentes, but by the vertue, strength and ef
ficacie of the Lords couenant that he hath
made with vs, saying vnto our Father A
braham: I will be thy God, and the God
of thy seede after thee.

Gene. 17.

Romi. 4.

Gene. 17.

Wherevnto hee hath added his Sacra
mentes, as heauenlie Seales of his blessed
will & fauour towarde vs, and our seede,
whose God he affirmeth him selfe to be, as
well as ours. S. Paule sayth: That Faith
was imputed vnto Abraham for righteouse
nesse. How was it then imputed: when
hee was Circumcized, or vncircumcized?
not when he was Circumcized, but when
he was vncircumcized, after he receyued
the signe of Circumcizion, as the seale of
the righteousness of the Faith, which
he had when he was vncircumcized, that
he shoulde be the Father of all them that
belæue, not bëing circumcized, that righte
ousnesse might be imputed to them also.
So we see why the Sacraments were or
dayned, to be as seales and witnesse to our
weakes

or dyc before Baptisme. &c. 30

weakenesse of Gods promises made vnto vs and our seede for euer: so the Lord sayd vnto Abraham. In thy seede all Nations shall be blessed.

Why the sacraments were ordained.
Gene. 22.

If then we do take holde by faith vpon his holie couenaunt, we and our Chyl dren shall be saued, by the vertue, strength, and efficacie of it, though it were so, that by some casualtie, or chaunce, not comming through our owne fault, we should be put from the outward scales of Sacramentes of it. In deede, if it were so that we might conueniently receyue the Sacramentes, that the Lord instituted & ordayned in his word, and yet would not receiue them, but contempne them, & despise them, as things nothing pertaining vnto vs: I would not say for all the goodes in the world, that eyther wee, or our seede should enioy the benefites of the couenaunt. For that were a playne contempt, or rather a rebellious stubboynesse, which we can in no wyse excuse before God, who doth alwaies punish most sharplie, and with all seueritie, the contempners of his holy institution and ordinaunces.

Marke this
ye Ana-
baptistes.

Leuit. 10.

But if we be preuented by death, or being lettred by some other vrgent necessitie or cause, cannot rightly come by them, nor receyue

Gen. 17.

Exod. 1.

Joshua. 5.

Children that are dead borne,
receiue them, I doe stedfastly beleue, that
the omitting of them, shall not be imputed
vnto vs. The Lorde had ordayned in his
Lawe, that all men children should be cir-
cuncized, adding vnto it a verie terrible
threatening, when he saythe, Euerye man
Child, that hath not his foreskin cut off, his
soule shall perish from his people, because
he hath broken my Testament. And yet
it is not to be thought, but that many dyed
afoze they came to eight daies old: at which
age and not afoze, they ought to be cir-
cuncised, that all men Children, that dyed
amongst the Israelites, even after this
Lawe was made, not hauing their fores-
kinnes cut off, according to this Lawe, did
perishe, or were damned, for howe many
thousand, besides the infirmity of naturall
death, were slaine & drowned in the great
riuer Nylus in Egypt, by the commaunde-
ment of that cruelty of Pharao, afoze that
their foreskinnes could be cut off, shall we
saye that they all be damned, condemned,
and cast away?

The holy Patriarkes and Prophets,
were in no such beleefe, as it appeareth by
the example of Moises, who by the space
of Forty yeeres, that the children of Israell
did wander in the Wildernesse, did not
cise

or dye before Baptisme. &c. 31

circumcize the men Childzen, that were boꝛne there: but deferd the Circumcizion ſince their comming out of Egipt, vntyll they entered into the land of Canaan. Yet it is to be beleued that many might dye in the mean while, not hauing their ſozeskin cut off: and though none had dyed, yet any man might haue iudged, y both Moyſes, & al the other Iſraelits, did againſt the ozdinance of God, becauſe that they miniſtred not the Circumcizion, vppon that day that God had appointed.

But theſe Auncient Fathers did well declare vnto vs by their example, how we ought to vnderſtand the matter of the outwarde Sacramentes, ſoꝛ although it be written of the Circumcizion: This is my Teſtament, that ye ſhall keep betwixt me and you, and thy ſeede after thee, the day being appointed, when it ſhalbe miniſtred, and giuen, with many other like circumſtaunces: yet they vnderſtood right well, y this was a Publique ceremony, which was as a moſt ſure witneſſe of y couenant, y God had made betwixt him & his people in the Iſraelitiſhe Church, as the Paſchal Lambe, and other Sacramentes were. Therefore, when they haue had a juſt impediment oꝛ let, oꝛ whē they wanted time
and

Gen. 17.

Children that are dead borne,
and place, and other thinges that were ne-
cessary for their ceremonies, they made no
great conscience to leaue the vnministred,
nor yet thought that their soules health, or
saluation, should be in any daunger for it,
as long as they knew that the thing came
not thzough their negligence, nor thzough
the contempt of Gods holy ordinaunces.

The wo-
men of the
Israelytes
were saued
by the in-
warde Cir-
cumcizion,

As then they did iudge, that the women
should be saued thzough faith, & by the in-
ward and spirituall circumcizion, without
the other that was ministred in the flesh
outwardlie, so they dyd iudge of the men
childzen, in the time of necessity, knowing
that they were comprehended, in the Te-
stament and couenaunt of God, whereby
hee dooth of his meere grace and mercie,
graunt saluation vnto his chosen and elect,
which hee giueth by his holie spirite, as it
pleaseth him, as well without sacraments
as with sacraments. As we may evidently
see by Cornelius & those that were in his
house, who had receyued the holy ghost, a-
fore that they were baptized by Peter, yet
notwithstāding, they despised not the out-
ward baptisme, although they were already
Baptized with the holy Ghost, for that
man were too presumptuous and arrogāt,
that would despise Baptisme, which was
instituted

Actes. 10.
Cornelius.

Though
wee haue
neuer so
strong a faith,
yet ought
wee not to
despise the
sacraments.

instituted and ordayned by our Saviour
Christe: syth that he him selfe, who is the
fountaine & well of all holinesse, that dooth
sanctifie all sinners. And who Baptiseth
with y^e holy ghost, & with fire, dyd not de-
spise y^e baptisme of Iohn, Zacharies sonne.

Math. 3.
Luke. 3.

And Iohn Baptist him selfe, was hee not
sanctified, not only afore his circumcizion,
but also afore he was borne: The same
may we say of Iacob, of Ieremie, of Saint
Paule, & other lyke, whome God had sanc-
tified vnto him selfe, even from the mo-
thers wombe. And if the chosen, as well the
Chyldren, as others that were among the
Heathen, & Panymes, were saued without
the outward circumcizion, as it appeareth
in the Niniuites, in Nahaman, in Iob, and
other lyke, which haue had a knowledge of
God, hauing alwaies their refuge vnto his
grace, wherfore should y^e same priuiledge
be denyed vnto those, whome he hath not
only chosen by his eternall election, which
doth pertayne vnto all his seruaunts, but
also vnto whome he hath giuen a sure, and
an infallible token and testimonie of it, by
his outward Sacraments: if they haue as
reasonable letters & excuses, as those Gen-
tyles and Heathen might haue.

Luke. 1.

Roma. 9.
Jerem. 1.
Galat. 1.
The chosen
among the
Heathen
were saued
without
Circumcizion.
Jonas. 3.
4. Reg. 5.
Iob. 24.

For the first foundation of our election, is what is the
neither

foundation
of our electi-
on.

Ephe. 1. 2

Ro. 8. 9. 20

1. Pet. 1.

The effici-
ent.

The mate-
riall.

The for-
mall.

The fynall
cause of our
saluation.

Iosua. 5.

Mark this
ye cruell
Baptistes.

Children that are dead borne,

neither Faith, hope, loue, Baptisme, nor
feare of God : but onely the election and
Predestination of God, as Saint Paul de-
clareth plainely and largely. And Saint
Peter sayeth, Elect according to the fore-
knowledg of God the Father, vnto sancti-
fication of the Spirite, through obedience
& sprinkling of the blood of Iesus Christ,
grace and peace be multiplied vnto you.
In which we maye see plainely, that the
free election of God, is the efficient cause
of our Saluation, Chyistes obedience the
material cause, our effectuall calling is the
formall cause, and our sanctification, is the
finall cause.

To be shorzt, we must beware that wee
put no such necessitie in the outward Sa-
craments, that we should iudge or thinke,
that all other necessities must giue place
vnto it : But contrariwise we must consi-
der, that many times the ministracion of
the outwarde Sacramentes, deferde and
leste off because of the necessities of men,
and of the impedimentes, and lettes that
hath hapned vnto them, which thing wee
may perfectly vnderstand by the example
of the Circumcision, that differed among
the Israelites, if we will consider the cir-
cumstaunces that be in it, so, when they
were

or dye before Baptisme. &c.

33

were in desert, and must alwayes be ready to remoue theyr hoste, and all theyr household, at the time and howze that the Lorde should commaunde them, they dyd well iudge that God would not haue them to be murtherers of their owne chyldren, whome they could not haue Circumcized, but that they must haue bene verie sicke, and in ieopardie of death, if they had not had tyme and place to see well vnto them: which thing we may see plainly by them of Sychem, which were so sicke after their Circumcizion, that they altogether, were not able to defend them selues against two of Iacobs Sonnes.

The Sychemites.
Gene. 34.

Therefore Moses did well consider, that Circumcizion was made and ordained for man, and not man for Circumcizion, as it is written of the Sabaoth day. Euen the like we may say of Baptisme, which is Sacrament of the people of the newe Testament, which they haue receyued of the Lorde, in steede of the bloody Circumcizion. For as by Circumcizion, which was a cutting off, of the foreskin: the chyldren of the Hebrewes were brought vnto God, were sealed vp with the Seale of his commaunt, and receyued into his Church, to the great comfort and ioy of the Parents,

V.i.

which

Children that are dead borne,
which were certified by y^e same, that God
was not onely their God, but also the God
of their posteritie and feede. And yet if any
thing had happened vnto them, afoze that
they could be circumcized, they mistrusted
not, but that God would by the vertue of
his Testament save them, as we haue al-
ready sufficiently proued.

By Bap-
tisme, the
chyl dren of
the Christi-
ans are
brought vn-
to Christe.

So by Baptisme, the Chyl dren of the
Christians, are brought vnto Christe, are
sealed vp with the scale of the people of
God, & receiued into his Church, as mem-
bers of his sonne Iesu Christe, and fellow
heires with him of his heauenly kingdome:
which thing, vnto the faithfull Parentes,
must be a heauenly cōfort. For by it they
are certified and assured, that their sinnes
be not onelie washed away with the blood
of our Saviour Iesus Christe, but also the
sinnes of their posteritie & chyl dren. But
if it be not the pleasure of God, that the fa-
thers and mothers should see their chyl dren
aloue, for to offer & present them vnto him
by Baptisme: why should we thinke that
God would vse much cruell tirāny against
the poore Infants, & against the poore
parents, that are already afflicted enough?
What iniury is this, that we do vnto our
Saviour Iesus Christ: the still borne chyl
dren

or dye before Baptisme.&c. 34

ozen, should haue but smal occasiō to blesse
his comming, & to sing with those that re- **Math. 21.**
ceyued him, when he entered into Ierusa- **Marke. 11.**
lem: Blessed be the sonne of Dauid, which **Luke. 19.**
commeth in the name of the Lord.

They should rather haue a iust occasiō to
curse & ban his comming: sith that in steede
of bettering their estate, he would haue
impaired it, & made them moze miserable
then the chyldren of the Jewes. They can
not denie this absurdity & incōuenience, if
at least they will maintaine their doctrine
to be true: which declareth it selfe to be
most repugnant & contrary vnto y^e Gospel **What fruite**
of our sauioz Iesus Chyrist, which is a doc- **they doc-**
trine altogeather full of goodly comfort, in **trine bryn-**
steede whereof, their doctrine bzingeth no- **geth, that**
thing else but discomfort & dispaire, as the **condempne**
experience hath shewed it many tymes. **styl bozne**
chyldren,

But I doe heare, what they doe begin to
say: the chyldren of the Hebrewes (so: this
peraduenture they wyll replie) that were **Obiection. 1**
styl bozne, went no moze into Paradise,
then the styl bozne of the Christians doe.
Therefore it can not be sayd, that our Sa-
uiour Iesus Chyriste shoulde impayze oz
wurse the estate of the styl bozne of the
Christiāns. If the styl bozne of y^e Israelites
went into the Lymbo, which ye say was **Answer.**

U. y.

alsoe

Children that are dead borne,
afoze the comming of Chziste our sauour:
then was there no greater punishment for
them, then for the other that had bene cir-
cumcized, fith that they went all thither
indifferentlie.

Moreover, they that were then in the
Lymbo, had some hope to be deliuered,
which is altogether denied vnto the poze
felie Infantes of the Chzistians, that be
still borne, or that die without Baptisme.
Wherby it should follow, that Chzist did
rather come to bring the wozath and iudge-
ment of God, then his grace and mercie.

Luke. 16.

Luke. 16.

The cōfort
that they
had in the
bosome of
Abraham.

Rom. 14.

Againe, they that were in the bosome of
Abraham (for, none other Lymbo do I ac-
knowledge) were not without taste and
feeling of the verie ioyes of Heauen, as it
appeareth by the aunswere that Abraham
made vnto the rich glutton, saying: Sonne
remember that thou in thy life time dydst
receyue pleasure: and contrariwise, Laza-
rus receyued paine, now therfore is he cō-
forted, and thou art punished. They can
not deny these wordes to be true: Then
must they confesse, that there is comfort,
rest, and ioyes in the bosome of Abraham.
And how can these things be without the
kingdom of God, which is, righteousness,
peace, and ioy in the holy Ghost?

or die before Baptisme. &c. 35

Q^d, if they will say that the styll bozne of the Jewes went not into the Lymbo of the fathers, but into a Lymbo by them selues: then must they forge many Lymbos. But if one should aske them, where the **A question.** Scriptures are that they haue soz to pzooue such thinges: they can bring nothing else but the vaine fantasies & dreames of their owne heades, whereof they may be ashaamed, if any shamefastnesse be in them, at least, o^r any point of honestie. I know that **Obtection.** they wyll alleadge the saying of Ch^riste against me, in S. Iohns Gospell, where hee saith: Except a man be borne of water and **Iohn. 3.** the spirite, he canot enter into the kingdom of God. Wherebpon they wyll conclude, that the Baptisme of water is necessarie to saluation, and that he that is not Baptised with water, shall not enter into the kingdome of God. For, he did not onely say: He that is bozne of the spirite: but he did also ad, Water, soz to shewe that bothe of them are so necessarie, that the one can not saue without the other.

They doe well confesse, that the water is not sufficient without the spirite, & that the visibie and outward baptisme without sayth ca not saue, because that Ch^rist sayth first; He that shall belecue, and afterwards
H. iij, addeth,

Mark. 16.

Answer.

Without
Faith, no
man can be
delivered
from con-
demnation.

Children that are dead borne,
addeth vnto it, and shalbe Baptized, shalbe
saued. But in no wise they will graunt that
the Baptisme of the Spirite, without the
visible and outward Baptisme, is able to
saue : though a body be dzinen to such an
extreame necessity, that he cannot come by
it, though he would neuer so fayne. Afoze
that we goe any further. we must note di-
ligently, that although our sauour Christ
hath sayd: He that shall beleue, and shalbe
baptized, shalbe saued. Yet notwithstanding,
in the contrary sentence y^e followeth
immediatly, Baptisme is not mencioned
of, noz repeated, he did not say: he that shal
not beleue, noz be Baptized, shal be con-
demned.

But he speaketh onely of the Faith and
beleefe, shewing plainelie that without it,
no man can be deliuered from condemna-
tion: which he sayde not of Baptisme, and
yet he spake there of the outward and vi-
sible Baptisme. Howbeit, I would not y^e
any man should goe about to gather of my
wordes, that I doe little esteeme o^r regard
the visible and outward Sacramentes, o^r
that I goe about to minister occasion vnto
men, to haue them in lesse estimation then
they ought, and to set litle, o^r nothing by
them. For I haue bene alwayes of a con-
trarie

fray minde, as it doth sufficiently appeare
by my words that goe before. Yea, I haue
at all times in my Sermons, exhorted most
earnestly all men, that they should be dili-
gent to receyue the holy and blessed sacra-
ments, that God hath instituted and ordai-
ned in his worde, whensoever they might
haue them ministered vnto them, accord-
ding to the Lords institution & ordinance:
shewing & prouing vnto them, that they
ought in no wyse to looke for to enioy the
benefits of Gods couenant and promises,
if they should maliciously contempne and
despise the holy and blessed Sacramentes,
which be as heauenly seales annexed vnto
them. But as I would not haue them to be
despised in any wise (for cursed be he, that
despiseth y^e Lords institution & ordinance)
so would I not haue too much to be ascri-
bed & attributed vnto them: no, yet our sal-
uatiō to be alligated & bound vnto the out-
ward Ceremonies of them, as though we
could not be saued, if for some necessitie &
vrgent cause, they should be left unmini-
stred. But saint Augustine plainly sayth:
Non aligata est gratia Dei sacramentis. The
grace of God is not bound to sacraments.
As for an example: if there were some good
man among the Turkes, or else among

What basia-
ger it is, to
refuse to re-
ceyue the
holie Sac-
raments.

Augustine.

Example.

Aug. in Ioh.
tracta. 80.

These
things are
diligentlie
to be noted
and marked.
Chri. Ho. 27

Children that are dead borne,
the Idolaters and Infidels, which had the
knowledge of the Gospell, and a true faith
in our Saviour Christe, & yet could by no
manner of meanes come by the Sacramēt
of Baptisme, or be baptised: I can not be-
leeue, that he should be dampned for lack of
a lyttle water, sith that he hath the cheefe
and pꝛincipall, that is to say, a true insti-
fying Faith. Else the water would haue
moze vertue and efficacie, then the blood of
our Saviour Iesu Christe, or at least, as
much: and the Priest that should minister
the outwarde Baptisme, should be of as
much power, as Iesus Christe him selfe.
For, as the Water and Minister, can do
nothing without the spirite, & blood of our
Saviour Christe: so it should followe, that
Iesus Christe, his spirite and blood, should
be able to do nothing, without the Water
& Minister. And so by this meane, our Sa-
viour Christe & his spirit, should be as sub-
iect vnto the Minister & Water, as the Wa-
ter and the Minister should be subiect vnto
Christ & his holy spirit: & so consequently,
his grace & mercie should be alligated and
bound vnto corruptible elementes, & made
subiect vnto men. Whereby it should come
to passe, that Iesus Christe should be no
moze true God, nor yet true Saviour.

Here

or dye before Baptisme. &c. 37

Here may be a question demaunded of **A** question, those elementaries, & children dampners: whether we are saued by Water, or by Christ, or else by both. If they say by both, as so they hold opinion: then it followeth, that y^e water died for our sinnes, & so must we say that y^e water hath lyfe, & yet being our seruant, & created for vs, is our Sauer. **A** great absurditie graunted. our, we would then iudge easily, that such doctrine came not of God, sith that it doth so evidently repugne vnto his grace, & vnto the iustification of sayth, ouerthrowing altogether the whole misterie of our redemption, purchased vnto vs by our Sauer Iesu Christe.

And because it shall not be thought, that I do take and expound the Scriptures at mine owne pleasure, & as I lyst: We shall heare the meaning, not only of the aunciēt writers, but also of the Schoole Doctours: and namely, of the Maister of the Sentences, who doth proue by good reasons, and also by the authorities of the Fathers, of the aunciēt Catholique Church, that some are iustified and saued without Baptisme. Among whome Saint Augustine doth comprehend all those that be dead, and haue offered Martirdome for the confession of Iesu Christe. Likewise the authoritie of

Saint

Sen. 4. dist. 4
Capi. sunt.

Aug. de ciuitate dei,
lib. 13. ca. 7.

Children that are dead borne,

De consecr.
disti. 4. cap.
Baptis. De
vnita. bapt.
lib. 4.
Lib. 4. de
bap. Glossa.
de consecr.
distinct. 4.
S. Bapti. &
Cyprian.
Luke. 23.
August. in
Psalm. 34.

Saint Ciprian is set forth by the Maister of the Sentences, whereby hee dooth testifie and proue: that faith, repentaunce, and the conuersion or turning of the heart, are in steede of Baptisme vnto them, that had neither time nor place for to receiue it, calling it the baptisme of deuotion. And for a better confirmation of this, he dooth bring for example of the these that hung by Christ: who, as hee sayth, was not nayled on the Crosse for the name of Iesu Christ, but for his owne merites and wicked doings, nor yet suffred because that he did beleue, but as he was suffring, he dyd beleue, & came vnto the faith.

Rom. 10.

Note this.

It is then declared in the same These, howe Faith is auayleable vnto saluation, without the Sacrament of the visibie baptism, as Saint Paule sayth. The beleefe of the hart iustificeth, and to cofesse or acknowledge with the mouth, maketh a man safe. But this is fulfilled and perfozmed inuisiblie, when the necessity dooth exclude or keepe off the Sacrament of Baptisme, and not the contempt of Religion. There may be some Baptisme, without conuersion, or turning of the heart: And conuersion or turning of the heart, can be in some without hauing receyued baptism.

But

or dye before Baptisme. &c. 38

But it can not be, where baptisme is despised: no: we ought in any wise to call it conuersion or turning of y^e hart vnto God, when the Sacrament of God is despised.

This is the authoritie, that Gratianus doth alleadge vpon this matter, in y^e booke of the Decrees, & also of the Maister of Sentences, beeing taken out of Ciprian: wherunto is added the saying of saint Ambrose, who speaking of the death of Valentinianus the Emperour without Baptisme, did say: I haue lost him, whome I should haue regenerated or begottē a new, but he hath not lost the Grace, which he dyd require.

Likewise, Chanesius, who hath written of the Sacramentes in verses, beeing of the same opinion, doth bring a Jew for an example: who beeing conuerted vnto our saviour Iesu Christ, doth with all haste run into the Church for to be Baptized, and yet for lacke of Water, & of a Priest, doth dye without Baptisme. Wee doth conclude, that neuerthelesse he shall be saued, if he do stedfastlie beleue in our Saviour Christe.

Nowe, if wee ought to haue such a confidence and trust, of the saluation of those that beeing of age and of yeres, could not be baptized: how much more ought we to beleue

De consecr.
distinct. 4.
ca. Bap. Sen.
4. distinct. 4.
Amb. de ex
bitu Valēti.

Chanes, de
Sacramenta.

Aug. in Ioh.
tracta. 8.

Gene. 25.

Mal. 1.

Roma. 10.

Iere. 1.

Luke. 1.

Galat. 1.

The place
is the childe
of John.

John. 6.

Children that are dead borne,
believe and trust, that the little Infantes
that die afore that they can come unto bap-
tisme, are saved by the vertue of the Testa-
ment, and of the blood of the only begotten
Sonne of God, which is shed for vs, and
for our seede, to wash away all our sinnes,
bothe originall and other? For, if they be
of the elect and chosen of God, it lyeth in
his power to baptize them in the Mothers
wombe by his holy spirite, and to sanctifie
them, as it is written of Iob, of Ieremie, of
John Baptist, and of Paule.

And as for the saying of our Saviour
Christe, which they say is generall, & doth
except no man, if they will vnderstande
of the Sacrament of Baptisme, as many
of the olde and late writers haue done, and
goe to the rigour of the letter: we may say
the lyke, of that which he hath sayde of his
flesh & of his blood, in the sixth of Iohn, speak-
ing on this manner. Verilie, verilie, I say
vnto you: Except ye eate the fleshe of the
Sonne of man, and drinke his blood, ye shall
not haue life in you. Which is as much as to say
if he should say: who soeuer doth not eat
my fleshe, nor drinke my blood, he shall
haue life euermore. This no man is able
to denie.

It followeth then, that all little childre

or dye before Baptisme. &c. 39

with all those that haue not receyued y^e Sacrament of the body & blood of Christe, are damned: if it be true that Christe our Saviour is reallie, substanciallie, naturallie, fleshe, blood and bones in the Sacrament, and we must eate his flesh, and drinke his blood, after the same manner and sort that they do teach vs. Therefore it shall be as requisite, necessary and needefull, that the Sacrament of the body & blood of Christe, be ministred vnto the lyttle Infantes and chyldren, as the Sacrament of Baptisme.

The Eucharist ministred vnto little Infantes.

And heereof it dooth come, that euen in Charlemaignes time, they did keepe y^e Sacramēt, for to giue it vnto y^e little children when they were sicke, thinking it to be a thing very necessary. And yet now a daies eue at this present, the Iacobites, & Greeks, as some doo wyte, doo minister the Sacrament vnder bothe kinds, vnto youg babes that are sucking on y^e mothers brest. We doo reade in a māner the like of the Bohemians, & of the Morauians. Bothe Origen, also Ciprian, were wunt to minister the Communion vnto the little children, that were brought in the armes of the Parēts, when they came to receiue the Sacramēt, giuing vnto them, not onely the mysticall Bread, but also the mysticall Cup.

The manner of the Iacobites & Greeks. The manner of the Bohemians and Morauians.

Marke what wee ought to doo, if wee should followe the fathers in all thinges.

And

The cause
that the fa-
thers dyd
thus erre.

An errour
of certayne
scoles.

John. 6.

August. de
ciuitate dei
lib. 21. c. 25.

A merry
story, of the
Parson of
Trum-
pington,

Children that are dead borne,
And in Saint Augustines tyme, they
did commonly minister the Sacrament in
bothe kindes, vnto the young Infants and
childre, when they were baptized. And all
this did come to passe, because the auncient
Fathers, and great learned men, dyd take
the sayinges of our Sauour Chyriste, after
the rigour of the Letter. Whereof it dyd
come also, that some dyd thinke, that if a
man after that he was baptized, had once
receyued the Sacrament: hee could neuer
be dampned, or at least, he could once be
deliuered from dampnation, because that
our sauour Iesus Chyriste did say: I am the
bread of lyfe, which is come downe from
heauen: he that shall eate of this bread,
shall liue for euer.

They dyd alwayes sticke vnto the bare
Letter, saying, that our Sauour Chyriste,
whs had promysed the same, could not lye.
But saint Augustine doth bothe reproue,
and also confute that errour. These men
are lyke to the parson of Trumpington,
who reading the. 27. Chapter of Mathewe,
on Passion Tunday, as they call it, and
when he came to these words, *Eli, Eli, Lama-
sabachthani*: called the Church Wares-
dens to him, and sayde, truelie this Booke
doth appertayne to the Bishop of Ely, for
his

ordye before Baptisme. &c. 40

his name is here, I wyll scrape out his name, & put in our owne Parishes name, & so he dyd, then he began to reade againe: *Trumpington, Trumpington, Lamasa bachthani*. Thus we may see, what absurdities men be wunt to fall into, for lack that they do not examine throughe the meaning of the Scriptures, but will goe styll to the rigour of the letter.

Saint Hierome sayth verie notable, *Hiero. in. I. Non in verbis scripturarum est Evangelium, Cap. ad sed in sensu.* The Gospel standeth not in the bare wordes of the Scriptures, but in the meaning. Therefore we may say vnto them, as Saint Ciprian once sayde to the Nouatian Heretiques: *Audite Nouatiani, Ciprian ad apud quos scripturae caelestes leguntur potius, Nouatianos quam intolliguntur.* Hearken heere to, ye Nouatian Heretiques, amongst whome the heavenly Scriptures are read, rather then well perceyued or vnderstanded. For, if following the Doctrine and opinion of the Papistes, touching the Sacrament of the body and blood of Christe, wee would take after the rigor of the Letter, the same that our sauiour Christ doth speake of y eating of his flethe, & of the drinkeing of his blood: without al doubt we shalbe faine to confesse, that al they y haue once receiued the sacrament,

Children that are dead borne,
ment, shall be saued, and that all they that
neuer receyued it, and so die, shall be dam-
ned for euer.

They maye
as lawfully
doe one as
the other.

Whereby it must needes followe that it
is no lesse necessary to minister the Sacra-
ment of the body and blood of Chziste vnto
the Childzen: then to Baptize or Chzisten
them. Wherefore I should thinke good,
that they should as well giue authoritie
vnto the Midwiues, to minister the Lords
Supper vnto the Infantes in time of ne-
cessitie: as they giue them authoritie to
minister baptisme, which is a Sacrament
of no lesse efficacie and dignity then the o-
ther is, yea, rather by their Doctrine, it is
of moze vertue and strength. For, I haue
not yet read, that euer they condemned
any, because that they had not receiued the
sacrament of the Eucharist: where as they
do sende all them to the Deuill, that dye
without the receiuing of baptisme, though
they would neuer so faine haue come to it.

Hebz. 5.

But whereas we speake befoze of Mid-
wiues, howe they Baptized by the autho-
ritie of the Papistes in time of necessity: I
speake it not so, as that I do allowe they
doinges, for I am of a cleane contrarie
minde, and do say with Saint Paul: That
none ought to take authoritie vpon them
in

or dye before Baptisme, &c. 41

in the Church, to vse any ministracion, Math. 28.
vnlesse they are called lawfully as Aaron
was. Christ gaue auctorite to his Apostles
onely, to Baptize & to preach. Saint Paul, 1. Cor. 14.
in no wise would haue a Woman to speake
in the Cōgregation: much lesse to minister
a Sacramēt, which must be alwayes done
with Doctrine, for they must goe bothe to-
gether. Therfore was it rightly condem-
ned, and flatlie forbidden in the Counsaile
of Carthage, without any māner of excep-
tion: that Women should once presume to
Baptize any at all.

And where they hang so much of neces-
sity, if the Childe be ready to die, that then
they may and ought to doe it: Saint Au-
gustine doubted, whether it be lawfull or
no, for them to doe it at that instant of ne-
cessitie, for his wordes are these. *Et si*

laicus necessitate compulsus baptismum dede-
rit: nescio an pie quisquam dixerit esse repe-
tendum. Although a laye man compelled by
necessitie, doe giue Baptisme: I can not
tell whether a man may godly say, that it
ought to be itterated. Nowe the custome
was before that Augustine was borne, is
gathered of Tertullian: that it is not per-
mitted to a woman to speake in the church,
nor teach, nor to baptize, nor to offer, that

I. i.

thee

Argumētum
de minore
ad maius.
Cap. 100.

Aug. cōtra
Epist. par-
meniani. 2.
cap. 13.

inductio ad
consequens
ad consequens

Children that are dead borne,
 she should not claime to her self y^e executiō
 of any mans office, much lesse of y^e P^rests.
 Of the same thing Epiphanius is a substā-
 tiall witnesse, where he reproveth Martiō
 that he gaue women libertie to Baptize.
 Lib. contra. Many foolish women and men doe say, if
 herese. 1. the Infants dye without Baptisme, they
 are depriued of Gods grace, & of their sal-
 uation. Not so, God pronounceth that hee
 adopteth our Infants to be his owne be-
 fore they be borne, when as hee promiseth
 that he wil be a God to vs, and to our seede
 after vs. In this word is contained their
 saluation, for the fy^rst foundation of our
 saluation, is neyther faith, hope, loue, nor
 feare of God, but the election of God, by
 which are saued, not onelie they, which of
 full yeres of vnderstanding, doe beleue,
 hope, loue, feare, call vpon, heare and obey
 God. &c. But also Infants, albeit that they
 be take out of this lyfe without baptisme:
 wherefore, let vs not hang so much vpon
 creatures, that we exclude & doubte of our
 Creatour, and for our foolish good intent
 sake, wylly suffer Sacramentes to be mini-
 stred by Women, cleane and besydes the
 expresse word of God. Wherefore, I doe
 holde and beleue, that it is no more meete
 and lawfull for a Midwife to baptize chyldren

Gene. 22.
 Mala. 1.
 Jerem. 1.
 Luke. 1.
 Rom. 8.9.
 Nota.

1. Sam. 15.

Not lawfull
 for Mid-
 wives to

or dye before Baptisme, &c. 42

Open in time of necessitie, then it is for her baptize in
to preache publiquelie, and minister the any case.
Euchariste openlie, or otherwise.

But let vs come againe to the saying
of our Saviour Christe, that they haue al-
waies in their mouthes, for to condemne
and cast away the poore seelie Infants and
chylde of the Christians, which die with-
out Baptisme. It is to be vnderstanded

(yea, they that will consider dilligently, &
weigh the absurdities that do ensue and
followe of the exposition, of them that do
vnderstand it of Baptisme, going thus to
the rigour of the letter, shall confesse euen

the same) that our Saviour Jesus Christ,
who alone, by his holy spirite doth sancti-
fie all men, and euen the very Babes in
their mothers bellie: doth there speake of
the spirituall regeneration of man, and of

his newe byrth, declaring what is requi-
re and necessarie for him, for to be a chri-
stian: that is to say. How that it is neces-
sarie, that he forsake his first generation &
the, which is altogether corrupted, ac-
ursed and naught, & that he be regenera-

ted and boorne againe by the spirit of God,
and by the incorruptible seede of his word,
that he must be made a newe creature,
bearing the image of Iesu Christ, the true

Howe the
place of the
3. of Iohn
ought to be
vnderstand-
ed.

1. Pete. 1.
2. Cor. 3. 5.

A. y.

hea

Children that are dead borne,
1. Cor. 15. heauenly Adam, as he did beare the Image
of the olde Adam.

John. 3. And therfore he sayth: Except a man be
borne a new, or from aboue, he can not see
the kingdome of God. And then after-
wards he doth expound an other sentence
following, the selfe same thing that he had
sayde before. For, to be borne a newe, or

Phrases of
Scriptures.

from aboue, and to be borne of water, and
the Spirite, are phrases, & manner of spea-
kinges, which do signifie all one thing: so
that those two Sentences of Christe, do
differ in nothing, saving only, that the last
doth expound the first, being somewhat
more ample and copious. For sith that our
first generation and byrth is carnall, it
behoueth that the second be spirituall, sith

2. Cor. 15. that the first man, being of the earth, is
earthly: it is requisite and necessarie, that
the second, which is from heauen, be hea-
uenly and spirituall. But this generation
and chaunge can not be done, but by the
spirite of God. For as it is written in the
same place: That which is borne of the
spirite, is spirite.

John. 3.

And therefore, our Sauour Christe
ing about to expound the same vnto Nico-
demus, that he had sayde before: Except
man be borne a newe, or from aboue,

can not see the kingdome of God. He doth
saye after wardes : Except that a man be
borne of water and of the spirite, he can
not enter into the kingdome of God. Be-
cause that the spirite, the authour of this
generation, is giuen from aboue : Who
worketh this newe byrth in vs, which is
altogether heauenlie and spirituall. But
peraduenture they will saye what neede he
to adde water, was it not enough to name
the Spirite ? Unto whome I answered.
Wherefore did Iohn Baptist say, speaking
of the office and misterie of our Saviour
Christ, that he should baptize with the ho-
ly Ghost, and with fire ? What neede had
he, sith that he had named the Spirite, to
make any mencion of fire ?

Shall it therfore be necessarie, to appoint
a baptisme of fyre : as they saye that some
folke haue done, and yet doe at this present
daye ? Saint Augustine doth testifie, that
the heretiques, Seleucus and Hermias, who
were Galatians, did not Baptize with wa-
ter, hee telleth not wherewith they dyd
Baptize : but other wyters say, that they
did baptize with fire. We reade likewise,
that the Iacobites doe vs fyre in the Cir-
cucision of their Children, wherewith they
be want to marke them, eyther in y^e face,

I. iij.

head,

The spirite
of God wor-
keth in vs
our regene-
ration.

Obiection.

Answer.

Math. 3.

Aug. lib. de
Hæc. ca. 59.
Alphon. de
Hæc. lib. 2.

Bern. Luke.
Cato. Hæc.
lib. 2.

Chyldren that are dead borne,
head, or in the cheeke. They say also, that
the Indians, Etheopians, & Persians, which
count them selues to be Christians, doe yet
at this present tyme, vse fyre in steede of
water in their Baptisme. Which error,
without all doubt, dyd come of the false in-
telligence and vnderstanding of our saui-
our Christes wordes.

For they doe not perceyue nor vnder-
stande, that fyre is taken of our Sauour
Christe, and also of Iohn Baptist, by a figu-
rative manner of speaking, for the holie
spirite of God, and so they might the more
liuelie expresse the nature and propertie of
the holy Ghost. For as the fire is pure and
cleane, and can suffer no vncleannesse; so
the holy ghost doth purge and cleanse, and
lyghten the consciences, setting them on
fyre with the loue of God. For the which
cause, hee was sent vnto the Apostles in
lykenesse of fyrie tongues. Which thing
was bothe foreseene, and forespoken of by
Iohn Baptist, and also meant by our Sau-
our Christe.

If wee doe not sticke to take fyre in that
place, for the holy spirite of God, and for a
more ample exposition, & setting forth of
his nature & properties, wherefore should
we sticke to take water heere in this place
for

Why the
Spirite of
God is cal-
led fire.

Actes. 2.

for the same selfe spirit, considering the con-
formitie, agreement, and affinitie, that the
water hath with the nature & propertyes
of the holie Ghost: Yea, all thinges being
well considered, it standeth with more rea-
son, then the other dooth. For, Saint Iohn
speaketh of the holy Ghost first, and then
maketh mencion of the fire.

John speaketh of the holy Ghost first.

Wherefore, a man might think, that either
he dyd vnderstand two seuerall things, or
that he did expound one thing that is plaine
of it selfe, by any other thing which is ob-
scure and darke. But in this place our sa-
uiour Christ dooth put the water first, and
then after wardes, as though he would ex-
pounde vnto vs his figuratiue manner of
speaking: and giue vnto it a greater light,
hee dooth declare what he wyll haue vs to
vnderstand by the same Water, that is to
say, his holy spirite vnto whome he giueth
this name, for many causes.

Christ speaketh of the water first.

First, because that as y^e fire is an elemēt
exceeding pure and cleane, and so necessa-
rie for mans lyfe, that it is impossible that
men might forgoe it. So the water is very
needefull, being of a very cleare, pure, and
cleane nature, and very meete for to repre-
sent and signify the nature and properties
of the holy Ghost. For, as the water dooth

The holle Ghost for many causes, is called by sundrie names in the Scriptures.

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place, for the holy spirite of God, and for a
more ample exposition, & setting forth of
his nature & properties, wherefore should
we sticke to take water here in this place

Why the
Spirite of
God is cal-
led fire.

Actes. 2.

or dye before Baptisme. &c. 44

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formitie, agreement, and affinitie, that the
water hath with the nature & properties
of the holie Ghost: Yea, all thinges being
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The holie Ghost for many causes, is called by sundrie names in the Scriptures.

3. iij.

renew

Why the
holie Ghost
is called
water,

Psalm. 50.
Heb. 6.
Psalm. 133.

John. 4.
What
christ would
have vs fur-
ther to un-
derstand by
this manner
of speaking.
Esa. 44.
Ezech. 36.

Children that are dead borne,
renewe the earth, maketh it fertile, causing
it to bring forth fruite, and doth washe
the fylthinesse of the bodyes: so the holie
Ghost doth washe, purifie, refreshe, and
water the hearts and consciences of men,
comforting them, and also making them
to bring forth pleasaunt fruits and accept-
table to God.

And as water doth put out fire, & quench
the thyrt: so the holie Ghost doth quench
the fire of the euill concupiscences of the
fleshe, hee doth also quenehe the thyrt of
the poore troubled Soules satisfying them
for euermore. Secondly he would by this
manner of speaking, make vs to vnderstand
those Ceremonies, washings, and purify-
ings, that be contained in the Law of Mo-
ses: and likewise those Prophecies wherby
the holie ghost was promised, and specially
by Esay, and Ezechiel, vnto which prophe-
cies he had now a respect.

Therefore he would declare vnto vs,
that those waters that were promised of
God, dyd signifie nothing else, but the a-
boundant giftes of the holy spirite of God,
which should be poured vppon all flesh,
as a Ureaine or flood of water, that doth
run downe, and ouerfloweth all the whole
earth: which thing S. Peter doth testify, to
haue

haue bene fulfilled, bothe in him selfe, & in Actes. 1.
the other Disciples of our sauiour Christ,
in the feast of Whitson tyme, according to Joel. 2.

the Prophecie of Ioel. And for this cause
our Sauiour Iesus Christe, bethe in this
place, and when he dyd talke with the wo- John. 4.
man of Samaria, and also when he did byd
them that were in the Temple, that they

should come to drinke those liuelie waters: John. 7.
dyd vse the same manner of speakings, for
to declare vnto vs also, to what ende he

dyd institute the signe of water in Wap-
tisme. And that this is true that I say, I
do take Iohn for my witness: who expou-
ding the wordes of his Maister, dyd saye.

that by those waters, he dyd vnderstande
The holie ghost, which they that beleued,

should receiue.

Whereby, by this figuratiue manner of
speaking, he doth instruct & teach vs, what
a christian man, that is regenerated by the

holie spirit of God, ought to be: comparing
the water and wine, which are creatures
most fine, cleere, and pure, with the earth,

which is so grosse, so grosse, more hea-
uie and more material. Whese wordes then
signifie as much, as if he should saye: y

in stead of that grosse, earthly, & corruptible
man, he must be reuened and made altoge-
ther

Sent. lib. 4.
dist. 4. Cap.
his autem.

The Doct:
tours forced
to confesse
three man-
ners of bap-
tisme.

De confes-
cra. distin. 4.
cap. Bapti.

Children that are dead borne,
ther a new creature, heavenly, spirituall &
perfect, differing as much from him that is
earthy & corruptible, as the water & wind
do differ frō the earth, and y^e this must be
done by the holy Ghost, who is that true
water that worketh this purifying in vs.
But let vs graunt vnto them, that this
text ought in deed to be vnderstanded of the
visible baptism, what shall they get by it?
Dooth not the Maister of the Sentences
him selfe, hauing all questions that coulde
be moued vpon this text, affirme that this
place ought to bee vnderstanded of them
that could be baptized, and did not esteeme
it? The Doctours them selues perceyuing
what absurdities & inconueniences should
followe, if they woulde vnderstande this
texte, of the outward Baptisme onely, and
goe to the rigour of the Letter, were faine
to confesse that there be thre māner of bap-
tismes, that is to say, the baptism of wa-
ter, the baptism of the holie Ghost, & the
baptisme of blood. Whereby they do con-
fesse, that there is some other Baptisme
besides the Baptisme of water, whereby
man may be saued.

There is the baptism of the holy Ghost
and of Faith, which can be without the
Baptisme of the water, wherevpon the

maister of Sentences doth aleadge Saint Augustines saying: Thou dost aske, which is greater, Faith, or the Water? I do not doubt, but that thou wilt aunswer, Faith. If that then, which is lesse can sanctifie, howe much more shall that which is greater, be able to do it: that is to say: Faith, of the which Christ sayth: He that beleueth in mee, though he were dead, yet shall hee liue. Heere againe will they aleadge Saint Augustine against mee, who writeth on this manner: *¶* Wee do not beleue, that any Catechumine hath lyfe euerlasting, though he die in good woorkes, except he be baptized or suffer Martyrdome. Againe, we do beleue that there is no way of salvation, but for them that are baptized. I thinke they be not so ignorant, but that they knowe what their owne Doctors are bound to aunswere to this place: among whome one Holcot by name, doth openly withstand Saint Augustine, saying: that this exception is not sufficient, and that a man that knoweth and beleueth in our Saviour Jesus Christe, can be saued by some other meanes then by Martyrdome, though he dye without baptisme. Yea, moreover, he is of opinion, that if a man should beleue perfectly y he were baptized although

Sent. lib. 4.
distint. 4.
cap. his aus-
tem.
Aug. de vni.
Baptis.

John. 11.

Obiection.

In the ann-
ciēt Church
they that
had receiued
the Gospell
& were not
baptized,
were called
Catechum-
nie, because
that they
were instruc-
ted in the
faith.

Aunswere.
Holcot.
Sen. 4. disti.
4. quest. 1.

ni Augu-
stini
lib. 4.
distint. 4.
cap. 1.

Children that are dead borne,
although he were not, yet he should be out
of the danger of dampnation; and sayth
plainlie. That this faith should serue him
vnto Saluation; though it were founded
vpon a fallehood.

Sent. 4. dist.
4. Cap. his
autem.

Therefore the Maister of Sentences, an-
swering to such obiections, sayth: That
these words of Saint Augustine, must be
vnderstode according to the declaration,
that he giueth in other places, where he
doth intreate more largely of this matter.
And therefore he doth write, that those
things must be vnderstanded of those, that
had tyme to make them selues to be Bap-
tized, & did it not. For, if any man hauing
Faith and Charitie, would be Baptized, &
cā not, being prevented by some necessitye,
the mercifull goodnesse of almighty God,
doth recompence that which doth lacke of
the Sacraments. For when he is able to
pay, if he payeth not, he remaineth a bound
debt. But if he cannot, altho yet hath a good
wyl to do it: God, who doth not binde
his people vnto the Sacraments, shall not
impute it vnto him. I haue alleadged euen
the very words, as they are written in
the Booke of the Maister of Sentences.
who doth shew also by Saint Augustine
that the inuincible sanctifying hath bene in
some

The Bapt-
tes done
Doctors
condemne

An exāple.
2. Cor. 8.

August. in
Leuiti.
Sen. 88.

or dye before Baptisme.&c. 47

some, and hath profited them, without the
visible Sacramentes, saying on this wise
and manner.

The visible sanctifying which is done & wrought by the visible Sacrament, may be without the invisible, but it profiteth nothing. Yet we must not therefore contempne and despise the visible Sacrament: for the despiser & contempner of it, can not be sanctified invisibly. And as for Maister Holtcot, although he doth allowe that, which the other hath written of the Baptisme of blood: yet doth he sufficientlie declare, that he, that being unbaptized, doth shed his blood for the name of Iesu Christ, is not Baptized, by that blood that he hath shed, but that the Church doth holde him for Baptized, because that he hath sufficientlie declared that he did not despise Baptisme, but that he would gladly have received it, if it had beene possible for him, sith that he hath shewed such a Faith in the Gospell of our Saviour Iesus Christe.

There is yet a place that they be wunt Objections
to alleadge out of a certayne Booke, that
goeth vnder the tittle and name of Saint
Augustine. The wordes are these: Holden Aug. lib. de
this for a suretie, and doubt in no wise fide ad Pet.
of it, that not onelic they that doo alrea
dye

Children that are dead borne,
die wth reason, or be of yeres of discretion,
but also the lyttle Infantes that begin to
liue in their mothers wombe, & dye there
without the Sacrament of holy baptisme,
which is giuen in the name of the Father,
and of the Sonne, and of the holy Ghost: or
they y^e without it passe forth of this world
after that they be borne, shall be punished
with euermoring fire. For, although they
haue an actuall sinne of their owne, yet
haue they drawne by their conception and
birth, the dampnation of originall sinne.

Answer.
The Pa-
pistes vna-
wares to
them selues,
ouerthrowe
theyr owne
Lymbo.

Let them turne them selues which way
soeuer they list, and yet thinking to main-
taine and vpholde the Lymbo of the little
Infantes, they do vtterlie ouerthrowe it,
& that vnawares to them selues. For who
soeuer is Autho^r of this Booke, y^e they do
father vpon S. Augustine, the same that
they do alleadge and bring out of it, doth
vtterly cast them in their owne talke. For,
if these words be true, after the sence they
giue vnto them, the lyttle Infantes dying
without Baptisme, shall not onely be de-
prived of the fruition of Gods glorie, and
of all other ioyes of heauen, but also shall be
punished with vnquenchable, and euermoring
fire.

Therefore, what shall it neede to forge a
newe

or dye before Baptisme. &c. 48

netwe Lymbo for them? Many Doctours what cer-
considering the great rygour that hee dyd sayne of the
vse against the little Infants, haue been of learned col-
an other opinion much contrary, in so much led Saint
that some among them, dyd not sticke to August. for
call Saint Augustine, *Carnificem Infantium*: his rigour
What is to say: An vnmmercifull tormen- towards
tour of Infantes: Though he be worthy Infantes
ed.

that men should speake of him more reue-
rently. But first and foremost, it is vncer-
taine whether this booke, out of the which
this sentence is taken, be saint Augustines,
or not. For the stile and phrase of this
Booke, doth nothing resemble the phrase
that Saint Augustine doth vse in those
Bookes that be certaynlie knowne to be
his. For this holie Doctour doth alwayes
with great modestie and sobrietie, bothe
write and speake of those things that doe
pertaine vnto the Church, and vnto the
saluation of men, being neuer wunt to as-
crime any thing rashly, without some sure
grounde, or foundation on Gods worde,
which thing hee doth not obserue in this
Booke.

Augustines
modestie in
wryting of
matters of
Religion.

For what scriptures doth he alleadge for
to proue y rigorous sentence, that he doth
vse against those poore Infantes, that die
without baptisme: And yet he sayth: Holde
this

Children that are dead borne,
this for a surety and not only in this place
but also in many other, thow out all the
whole booke, hauing alwayes these words
in his mouth: holde for a surety; beleue vn-
doubtedly. I do heere let passe many other
reasons, y dyd moue many great learned
men, to doubt of the authour of this booke.

But let vs graunt that it is Saint Au-
gustines. We haue heard already, howe he
doth trim their newe forged Lymbo, that
they do assigne vnto the poore selie In-
fantes, that eyther be styll borne, or dye
without Baptisme. Againe, we must not
thinke, that he him selfe, wyl haue these
wordes of his to be taken after the rigour
of the Letter: and therefore we must con-
sider what occasions he might haue, to
write after the same sort. For, if the neces-
sity and unablensse doth excuse them that
be of age: why should young Infantes be
more excusable, which haue yet a more rea-
sonable excuse, then they that be of yeres
can haue? For, when they dye being lytle
ones, eyther in their mothers bellie, or out
of it: was it long of them that they were
not Baptized? Hath God conceyued a greater hatred
gainst these poore selie Infantes, which are
onely infected with originall sinne, then
against

or dye before Baptisme. &c. 49

against them which being of age, haue besides originall sinne, ten hundred thousand talents weight of their owne actuall sins? Although the Baptisme of water were as necessary vnto saluation, as ye do make it: yet if there be some exception for the one, by what right or reason should it be denyed vnto the other, when the cause and excuses be a lyke?

But we must weigh and marke, that in Saint Augustines tyme, there were many that had not the Sacraments in such estimation & reuerence, as they ought to haue them. As in these our dayes we see, that some folk do attribute too much vnto them, that they make of the visible signes, and corruptible element, a Iesu Christ, and an Idol: and some againe doe take them but for bare signes, without any vertue or efficacy, esteeming them no more then they esteeme the common badges or cognisances, that the seruantes or souldiours doe weare, for to declare what Lords or Masters they doe serue.

And in this thing the Annabaptistes exceeded aboue all other: not onely in this, that they would be Baptized againe, but most cheefly in that, that they doe vtterlye condemne the Baptisme of young Chyl-

What moued S. Augustine to write as he dyd of chyl- dren not Baptized.

Some make an Idol of the Sacramentes.

Others make none account of the Sacramentes.

Wherin the Annabaptistes exceeded.

Children that are dead borne,
 dyen, and wyll haue it to be deferred, tyll
 they come to yeres of discretion, whose
 Doctrine is no more to be allowed, then
 Doctrine and opinion of them, that doe as-
 firme that young Infantes that die with-
 out Baptisme, are euerlastingly banished
 from the kingdome of God.

Gene. 22.

For sith that the Infantes are sanctified
 by the holy spirite of God, being washed
 in the blood of his only begotten sonne our
 Sauour Iesu Chyste, and comprehended
 in the conenaunt that hee hath made with
 vs and our seede, by the vertue and efficacy
 of which couenaunt, being confirmed by
 the bloodshedding of the onelie begotten
 sonne of God, wee looke onelie to be saued.
 Why should the seale of this euerlasting
 Testament bee denyed vnto them now,
 more then it was to the Chyl dren of the
 Hebrewes? Because forsothe, that they
 not beleue, nor be able yet to make any
 profession of their faith.

Heb. 11.

Mat. 19. 14

Mark. 13.

Luk. 18. 15.

What if I should reason after this sort
 Without Faith it is impossible to please
 God, but little Infants and babes do please
 God, inso much that our sauiour Christ, re-
 buked them that would not suffer them
 to be brought vnto him. I might then
 conclude that they haue faith, though they

or dye before Baptisme. &c.

can not yet declare it outwardlie. And S. Augustine dooth plainelie saye, that they haue Faith, whose wordes are these. *In* *fantes habent fidem, propter fidei sacramen-* *tum.* The little Infants or Chyl dren haue faith, because they haue the Sacrament of faith.

August.
Epist. 23.

As then the children of y^e Hebzeues were Circumcized in their Infancie and childe-
hooe, and after wardes were brought vp
in the knowledge of the lawe of God, and
in his true Religion and worshipping: so
it is behouefull that the Infantes, and
children of the Christians, be baptized and
receaue the scale of everlasting couenant.

(For sith that by the faith of the Parents,
though but one of them did belecue, they
are sanctified) and afterwards that they be
brought vp in the true Religion of Christ:

1. Cor. 7.
Whereof
confirmatio
dyd come.

As it appeareth, that it was done in the
olde auncient Catholique Church, wherof
Confirmation dyd come, that Children af-
ter certayne yéeres, were presented to the
Bishop, & rendring an account of that faith
of theyrs (which their Parents or fréends
in Baptisme professed, to haue them Bap-
tized therein) haue handes layde on them:
which is nothing else but prayer made for
them, so sayth Saint Augustine. *Quid es*

R. ij.

nino

Children that are dead borne,

Au. de hap. *nun est aliud manum impositio, quam oratio*
cont. Don. *super hominem?* For what is laying on of
lib. 3, cap. 16 *handes esse, but prayer ouer a man?*

Lib. 4. disti.
7. Cap. 2.

Which thing is now turned among the
Papistes, to be one of the Sacraments, to
make by the number of their five sayned
Sacramentes, yea, and such a Sacrament
they affirme it to be, that it is greater the
baptisme. For this they write them selues
in their owne bookes. *Sacramentum con-*
fimationis, dicitur esse maius baptismo, quia
a dignioribus datur, & in digniore parte cor-
poris. That is to say: The Sacrament of
confirmatiō, is sayd to be greater then the
Sacrament of baptisme, (and after wards
the cause is added) because it is given of
worthier personnes. and in the worthier
part of the body. Here wee may easily see
an heresie of Donatus, maintayned by the
Papistes, which will haue Sacraments to
take their force and authority in respect of
the person that ministreth it: not only the
Maister of Sentences, sayth this, but also
the decree confirmeth that doctrine. Mel-
chiades, an Authour of the Papistes, and a
Pope, sayth: *Sacramentum manus imposi-*
tionis, sicut nisi a maioribus perfici non potest
ita & maiori veneratione venerandum est, &
tenendum. The Sacrament of laying on

The Pa-
pistes dooth
openly main-
taine an
heresie of
Donatus.

Melchiades

or die before Baptisme. &c. 51

of handes, as it can not be made, but onely of the greater; so is it to be worshipped with greater reuerence, and so to be defended.

This is a verie straunge Religion, that a droppe of grease, enchanted and conu- red, with mumbling of a fewe wordes, to be compared to Christes Sacrament, pre- ferred before the water, sanctified by the worde of God. But this is their manner to depaue Gods lawes, and dignifie their owne. I meruayle what authoritie they haue to make this a Sacrament, for I am sure that none can make a Sacrament, but he that can giue power, strength, and ver- tue to it; but the Pope can giue no power, strength, and vertue to it, therefore hee can not make a Sacrament, for we are not makers, nor consecrators of sacraments, but ministrators. Saint Augustine sayth, *Accedat verbum elemento, & sit sacramentum*. Let the worde come to the element, and it is made a Sacrament. Here I consider two things, that a sacrament consisteth of the word, and the element: now let them shewe me the worde of their sacrament of confirmation, that it may be put to the element. But here they are dumbe.

So speake further, howe they haue

li. iij. brought

Dyle for a
Sacrament
more fyt for
a Sallet.

Math. 13.

An argu-
ment.

Aug. in Ioh.
tract. 80.

Children that are dead borne,

Where to brought this order of confirmation (which
the Bap- at the beginning was ordayned, as you
tes haue haue heard before, for good purposes) to
brought the toys, trifles, and gewgawes. As Dyle to
order of con grease them: Spittle to poison them: Salt,
firmation. to drie them vp: Bands about their necks,
to choake them: Tapers burning in their
handes, to consume them: With a number
of other toys, and superstitions, of them
devised without any foundation or war-
rant in Gods word.

Wherefore, I perswade my selfe, that ra-
ther fonde Purles haue inured them, then
conscience or reason perswaded them. Scrip-
tures haue they none, but the same con-
dempne them, nor godly Fathers any, but
the same be against them.

Obiection. But nowe come againe to some other of
the Annabaptists sayings and obiections,
that they bring against the Baptisme of
Infantes: we doe not reade (say they) that
the Apostles did Baptize any Childzen, in
those families and households which they
did Baptize. Howe could it then be, that
they had baptized y whole householdes, as
they them selues doe wyte that they dyd,
if they had lefte the Childzen that were in
them (if at least there were any) unbapti-
zed? Are not the childzen part of the house-
holder?

Answer.
Actes. 16.
1. Cor. 1.

or die before Baptisme. &c. 52

holde? Yea, are they not rather the chiefe parts of the household? Isaac, was so of the household of Abraham, that for his sake Isaac with his mother, was driven out of the house, and cleane put away. **Gene. 21.**

If then y^e Apostles did baptize the whole householdes, as they them selues doe testifie, without al doubt, they baptized also the little Infantes that were in them. For as in the olde lawe, when any straunger, forsaking his Idolatrie, would be ioyned vnto the people of God, and professe the same Religion that they professed, bothe he, and all his men Chyldren were Circumcised, were they neuer so young. So in the Apostles tyme, & many yeeres after, when any were conuerted vnto y^e faith of Christ, not onely they, but all their whole households, bothe olde & young, were sealed vp, with the seale of the people of God.

The holie Apostle sayth: That any man that hath not the spirit of Christ, the same is none of his. Whereby it followeth, that whosoever hath not y^e spirite of Christ, the same is none of his. And againe, y^e any man which is Christes, y^e same hath his spirite. But the lyttle Infantes, and Chyldren of the Christians, not onely as soone as they be bozne, but also as soone as they begin

This the wicked Anabaptistes can not abyde.

Roma. 1.

An argument.

Children that are dead borne,
to liue in the mothers bellie, are Chrisses:
that is to say, they pertayne vnto Christe
and vnto his kingdome, as he hath plainly
declared vnto vs, by the example of Iohn
Baptist, Ieremie, and of many other.

Luke. i.
Ierem. i.

Therefore I doe conclude, that they haue
his spirite, and that they ought to be bapti-
zed. For S. Peter sayth: Can any man for-
bid water, that these should not be bapti-
zed, which haue receyued the holy ghost,
as well as we? With then that young chyl-
dren haue the spirite of Christe, because
that they are his: who but Antichristes
will forbid them to be baptized?

What cau-
sed the Fa-
thers to
magnifie
the Sacra-
mentes so
much.

It is to be noted then that in Augustines
tyme, many were exceeding negligent a-
bout the Sacramentes, which thing, hath
caused the auncient Fathers, to magnifie
the same so much. And therefore they that
dyd come after them, not considering the
causes why they had done so, dyd take the
wordes rawlie, taking no heede to theyr fi-
guratiue and Hiperbolical speeches, wher-
by it dyd come to passe at length, that they
dyd make plaine Fools of the Sacraments,
as though y^e vertue of our sauour Christe,
and the whole efficacie of our Religion,
should consist in the visible & cozruptible
elementes or signes.

Howe at
length they
that vnder-
stood not the
Fathers
dyd make
playne A-
dolles of the
sacraments.

There

or dye before Baptisme. & c. 53

There were many among them, that had receyued the gospel, which did deferre to be baptized, till the verie houre of their death, some of them doing it by negligēce, and some againe, because that they were perswaded, that in baptisme, all the sinnes that could be in man, should be washed away: for this cause they tarried as long as they could, that so they might depart out of this lyfe, cleane & pure from all sinnes, yea, many (which thing was worse) dyd take vpon that hope, the greater boldnesse to sinne. Which thing dyd moue S. Chrysostome, and also Basilus Magnus, to write verie sharplie against their manner of doings, and to rebuke them that dye so, verie soze.

Maine opinions of sinners
dye men.

Chryso. epi.
ad Heb.

As they then that were of age, dyd deferre and prolong theyr Baptisme: so it is not to be doubted, but that they dyd the like in their owne chyldren, for the causes aboue rehearsed. And therefore it is no meruaile, if Saint Augustine, or any other in his name, whosoever he be, hath written and spoken this of baptisme, for to redresse such faultes, negligences, and opinions, and for to styre and moue the Christians, to do better theyr duties in that point, as well for them selues, as for their chyl-

Historia
Tripartita.

De consecr.
distinct. 4.

Pelagians.

Originall
sinne.

Children that are dead borne,
chyl dren. For this cause it was all ordai-
ned in the auncient catholique Church (for
as the Ecclesiasticall Histories doe testifie,
they Baptized but once in the yere, in
Thessalia, where it came to passe that ma-
ny dyed without baptisme,) that baptisme
shoulde bee mynistred twice in the yere,
that is to saye, at Easter, and at Whitson-
tyde.

There might be yet an other cause, that
dyd moue this Authour to speake after
this fash ion . He dyd see that many were
infected with the Heresie of the Pelagians,
which did attribute little or nothing to the
grace of God : and as they regarded no-
thing originall sinne, so they did wonder-
fully magnifie and extoll the strength and
power of man . Wherefoze, they had alle
Baptisme in small reputation. And there-
foze, that hee might the better shewe and
put befoze our eyes, the nature of origi-
nall sinne, and so moue men to haue the
Sacramentes in better estimation and re-
uerence, hee dooth declare that though the
lyttle chyl dren haue yet no actuall sinne of
their owne : notwithstanding, they be not
without sinne that deserueth death, and e-
uerlasting dampnation, because of theyr
co:rupted nature, which they haue as it
were

or dye before Baptisme. & c. 54

were by right of inheritaunce, drawne of their Fathers and Mothers in their conception and birth.

Wherefoze it was well sayde of one Gulielmus
Gulielmus: That a man is in such manner parisiensis
conceyued in the wombe, as if a man in lib. Sūma
shoulde fall into a myzie deepe, and sto de veritijs
ny place, and so shoulde bothe be drowned, & virtut,
be arayed with myze, and also be hurte.
So (sayeth hee) by originall sinne we are
drowned, into the darknesse of ignorance:
wee are defyled with lustes and concupis-
cence: and wee are wounded in our po-
wers and facultes of the minde, to do any
good. For they haue bene bothe conceyued
and bozne in sinne, and can be none other
but such, as the sinfull offspring and origi-
nall. For that is bozne of fleshe, is fleshe, Psal. 51.
What can be cleane, that commeth of an
uncleane seede? A Wolfe can engender John. 3.
none other, then a Wolfe: nor yet a Ser-
pēt, any other then a Serpent. And as Job. 14.
we do not let to hate young whelpes of a
Wolfe, though they haue yet kylled no
sheepe: or the young ones of a Serpent,
though they haue not yet cast out their poi-
son, because of their Woluise and poyso-
ned natures. So we must iudge, that God
hath no lesse occasion to hate & condemne
vs,

Children that are dead borne,
vs, euen from their mothers wombe, be-
cause of our peruerse & malicious nature,
that is engendered within vs.

Roma. 5. And that we might the better vnderstand
that such corrupte and peruerse nature, is
in the Children and young Infants, euen
from theyr mothers wombe, the holie Ghost
doth testifie vnto vs: by the mouth of the
blessed Apostle Saint Paul: That they are
also subiect vnto death, which is the fyrr
fruite and rewarde of sinne.

Whosoever then was Authour of this
Booke, hee had a good cause to aggravate or
set forth to the vttermost, this naturall
corruption: and to say, that not onely they
that be of age, but also the verie Infantes
and children, are euen from their mothers
wombe, guiltie of euerlasting damnation,
when they die without baptisme. If he do
vnderstande by it the grace and mercie of
God, and the purging that we haue in the
blood of our sauiour Iesus Christe, which
by Baptisme is signified and represented
vnto vs, and also communicated vnto the
chosen and elect of God.

And verilie I thinke that hee dyd so vnder-
stand it. For if he will after the rigour
of the Letter, take there Baptisme for the
visible signe and outward Ceremonie: I

would

or dye before Baptisme. &c. 55

would in no wise holde with him, sith that
he alleadgeth no sufficient authorites of
the Scriptures, for to proue & confirme this
saying of his, which is bothe so rigorous,
and so repugnant vnto the goodnesse and
grace of God, as it hath bene already suf-
ficiently proued. But I doe rather iudge
that he doth vnderstand by Baptisme, the
vertue and efficacie of the blood of Christe,
which is signified & represented vnto vs,
by the visible signe and outward ceremo-
ny: whereby, neuerthelesse is signified and
comprehended all the whole vertue of the
true Baptisme of Christe, after the phrase
and manner of speaking, that the scripture
is wont to vse. For in it the signe and
the figure, are many tymes taken for the
things that are signified and represented,
because that the scripture doth most cheef-
ly speake vnto the faithfull, which doe not
receyue the Sacramentes in vaine, with-
out the spiritual thing, that is represented
by them. And therefore the Apostle sayth:
All ye that are baptized, are apparelled, or
cloathed with Christe.

Simon Magus, was Baptized outward-
ly by Phillippe, and yet I doe not beleue
that ener he had put on our saviour Christ,
and that he was apparelled with him. Ne-
uerthe-

The signe
and the fi-
gure, many
tyms are
taken for the
things that
they doe sig-
nifie.

Gene. 17.

Exod. 12.

Galath. 3.

Roma. 6.

Actes. 8.

Why Luke
sayde, Sy=
mon dyd
belæue.

Howe S.
Augustine
and other
auncient
wyters ex=
pounded
this place
of the eight
of the Acts.

What pro=
fit and
commoditie
doth come
to them that
are perswa=
ded in this
doctrine.

Gene. 17.

Children that are dead borne,
uerthelesse, Saint Luke, who hath wrytten
the Hystorie, sayth, that he dyd belæue, be=
sing the common phrase and manner that
men doe vse commonly, speaking of things
as they doe appeare outwardlie, and lea=
uing the iudgement of the hart vnto God.
Which phrase and manner of speaking, is
all customablie vled in the Scriptures.
And therefore Saint Augustine, and other
auncient wyters doe expounde this place
of S. Luke after this sort and manner. He
dyd belæue, that is to say: he did faine him=
selfe to belæue.

Nowe, these thinges bæing dilligentlie
considered and weighed, all men may ea=
sily perceyue, what ought to be the right
vse of the Sacramentes, what ought to be
the true Baptisme, and the true regenera=
tion, or newe birth of man. Which, if they
doe once vnderstande perfectlie and well,
they shall be no more in doubte, nor yet in
any perplexitie, touching the lyttle In=
fants and children that die without Bap=
tisme, but will leaue them in the handes
of God, and committe them to his bounde=
ous goodnesse and mercie, and so endeouor
them selues, that they them selues may be
of the number of the faithfull, and the
Chyldren of the everlasting Testament.
Wherein

or dye before Baptisme. &c. 56

wherin God hath promised that he wyl be our God. and the God of our seede after vs.

If they doe so, they may be sure that God will, (according to his promise) saue them and their children, though he take them away in the verie mothers bellie : or before they can receyue the outwarde and visibie Baptisme, which is but a signe of the spirituall and inwarde washing, wherewith God is able him selfe to baptize the young Infantes, and children of his faithfull seruants, as soone as they beginne to liue in the mothers wombe.

Agayne, they shall (if they bee once brought to this point) espie out the deuillish & abominable erroꝝ of them that dyd carie their styl boꝝne children vnto Idols, for to obtaine life vnto them, as to our Lady of Ipswicke, and to our Lady of Mal-
singham, to Ioseph of Aramithia, to Saint Rocke, and to such other.

What many
foolishe pro-
ple bled to
doe, in carry-
ing theyꝝ
children to
Idolles.

It ought to suffice now at this tyme, that the soule of our sauour Iesus Christ, is deliuered from the paynes of the pꝛ-
quenchable fire of hell, and the pꝛe seelie
Soules of the Christians that dye in the
Lord, put out of pickpurse purgatorie, and
brought into the heauenlie rest, and that
the woefull Prison that the Papistes dyd
bulde

Reue. 14.

John. 5. 11.

Eccle. 3.

Children that are dead borne,
 bulde for the poore Children and Infants
 of the Faithfull, that be styll borne, or dye
 without baptisme, is quite overthrowne,
 to their own shame that devised the place,
 and to the comfort of the selie Infants in
 the everlasting habitation: so that in de-
 spite of all Popishe hearts, there shall re-
 mayne no more but heauen and hell, as
 it is sufficientlie declared vnto vs by the
 wordes and example of our Saviour Iesu
 Christe.

Luke. 16.

Luke. 27.

1. Cor. 2.

1. Cor. 2.

1. Cor. 2.

1. Cor. 2.

1. Cor. 2.

Bernardus

in annunti-

atione Ma-

rie, ser. 1.

1. Cor. 2.

1. Cor. 2.

1. Cor. 2.

1. Cor. 2.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

Rom. 1. 5.

All these good benefites haue we gotten
 by Christes precious death, bloodshedding,
 & burtall: such comfort I say, that tongue
 cannot expresse, such good that hart cannot
 conceyue.

Full well spake Bernarde: *Traditus est enim propter peccata nostra, nec dubium quoniam potentior & efficacior sit mors illius in bonum, quam peccata nostra in malum.* Christe was
 deliuered & suffered for our sinnes, doubt-
 lesse, his death was stronger, and more
 effectuall in goodnesse (towards vs) then
 our sinnes was in euill. For he hath
 vanquished death, Sathan the
 Deuill, and all the whole
 power of hell.

The

The.ii. Chap.

¶ What comfort we haue gotten by Christes ryſing from the death againe. And that it ſhould be vnto vs as a glaſſe in this lyfe. &c.



And did riſe againe moſt gloriouslie and triumphantlie on the third day, for our iuſtification. For as S. Paule ſayth: He was deliuered for

The third daye hee roſe againe from death. Roma. 4.

our ſinnes, and roſe againe for our iuſtification. Meaning thereby, that as by the death of Chriſt, ſinne is taken away: ſo by his reſurrectiō or riſing againe, righteousneſſe is reſtozed vnto vs. For, if he had not riſen againe, it had bene an euident ſigne or token, that death had gotten the victorie of him, & that hell had ſwallowed him vp, as the other chyldzen of Adam. Nowe if death had vanquiſhed him, and not hee death, we ſhould haue remained ſtyll in our ſinnes, and alſo in death.

1. Cor. 15.

And againe, how ſhould he by his death haue delpyered vs from death, if hee him ſelfe had bene vanquiſhed and ouercome? How ſhould he haue gottē vnto vs the victorie,

L. i.

tozie,

What comfort we haue

We do part
our saluati-
on betwixt
Chrestes
death, and
his resur-
rection.

Galat. 3.

1. Pet. 1.

forie, if he himselfe had bene ouerthrowne
in the battail: Therefore, we do so part
whole matter of our Saluation, betwene
his death and his resurrection, that as we
do beleue, that by his death, sinne is take
away and abolished, and death vanquished
and ouerthrowne: So by his resurrection
or rising agayne, righteousness is resto-
red, and lyfe giuen vnto vs againe. And
therof it cometh, that although we haue
our full saluation in the death of Chrest:
for, by it we are recōciled vnto God: satisfi-
faction is made vnto his righteous iudge-
ment: the curse is taken away, and all the
whole penalty payde: yet it is not sayde,
that we are begotten againe by his death
vnto a liuelie hope, but by his resurrection
from the dead, to enioye an inheritaunce,
immortall & vndefiled, and that perisheth
not.

The fruites
of Chrestes
glorious re-
surrection.

As then the resurrection of Chrest, where-
by he did rise againe most gloriously from
death, in the selfe same body that he took
in the virgins wombe, of whome he took
his vndefiled substance, and in the which
he dyd suffer a moste bytter death for vs,
which was taken downe from the Crosse
and layd in the graue, is an infallible and
moste sure token and signe of his diuine
vertue

by Christes ryfing. &c.

58

vertue and power, and of his triumphant
victorie that he hath gotten against death. **The office**
Sathan the deuill, and against all y^e whole **of Christe**
power of hell: for it was his office to swa- **our saviour.**
lowe vp death: who could doe that but lyse
it selfe? It was his office to ouercome sin,
who coulde doe that but righteousnesse it
selfe? It was his office to vanquish the
whole power of the enimie, worlde, and
fleshe: who could doe that but an absolute
power of him selfe?

So this is a full certifying, and a most
certayne assuraunce vnto vs, that we shall **Roma. 6.**
ryse againe with him. For as when wee **Colos. 2.**
see with the eyes of our Faith, our saviour
Jesu Christ rise againe from death, we doe
see him as a noble and valiaunt Captaine,
and as a most victorious King, lead sinne, **1. Cor. 15.**
death, Sathan the deuill, and all the whole **Polca. 13.**
power of hell, captiues befoze him, as all
vanquished, beaten downe & ouerthrowne,
so that they can haue no more power vpon
the elect and chosen of God, that belæue in
him, then they haue had vpon Iesus Christ
him selfe.

So doe wee see our fleshe ryse agayne,
with his fleshe, sith that our flesh that he
tooke vpon him, in the which he suffered,
and dyd beare the terrible iudgement and
curse

L. y.

What comfort we haue

Dent. 21.

Galath. 3.

1. Cor. 15.

Celos. 1.

1. Cor. 15.

How Christ
is the first
fruits of
them that
sleepe.

John. 11.

1. King. 17.

Jesus
Christ hath
taken a
pledge of vs
and hath
left vs one.

Actes. 2.

Ephe. 1.

Roma. 8.

curse of God, dying in it a most opprobrious and shamefull death for our sinnes, is triumphantly and victoriously risen againe from death, in him death and all other enemies being utterly discomfited and put to flight.

And for this cause our Saviour Christe, is called the first fruits of them that sleepe, and the first borne of the dead: not because that he hath bene the first, that hath bene rayled vp againe among men, for, many haue bene rayled vp againe before him, as well by him selfe, as by his Prophets: but because that he is the first, and he onely that is risen againe by his owne diuine vertue and power, and which is the offspring, originall, and fountaine of the resurrection and life of all other that die, and are rayled vp againe in him, and by him.

And for a better confirmation & sealing vp of this hope in our hearts, he hath giuen vs a pledge, & taken one of vs. Because he would not leaue vs in any doubt, he hath taken our flesh, and hath borne it vp into heauen, wherby we are already put in full possession of it, and are set down with him in the heauenly seates.

On the other side, he hath giuen vnto vs his holy spirite for an earnest peny, for to seal

gotten by Christes rising. &c. 59

seale vp his promises in our hearts: which doth testifie vnto our spirite, that wee are the chylzen of God. Sith then that we are the chylzen of God, and haue his diuine and heauenly seede in vs, we ought not to doubt, but that our Saviour Christe hath made vs partakers of his diuine nature, as he would be partaker of ours, & would be made man, to make vs Gods: that is to say, heauenly and spirituall. As then the Cozne that is sowed in the ground, dying in it, brancheth & taketh roote, & then cometh forth, & groweth, and doth at length bring forth fruite: so are we most sure, that when we die, & are layd in the ground, we be as sowed, & that we shall braunche & rise againe immortal and incorruptible, sith that we cary away with vs the graine or seede of the holie spirite of God, which can not die. And although our flesh shall corrupt, yet the spirite of God, shall deliuer from corruption this body, which shall be raised vp againe by the diuine vertue & power of him that hath rayled vp our saule our Christe, who shall viuifie and quicken againe our mortall members.

And whiles that we are yet in this mortall lyfe, wee must to the vttermost of our power, expresse this faith and beleefe that

L. ij.

wee

Galat. 4.

1. Petre. 1.

2. Petre. 1.

John. 12.

1. Cor. 15.

What comfort we haue

- Thessa. 3.** we haue in the resurrection of Chyriste, and of our rysing againe throught him, in our conuersation and liuing, walking styl in a newe lyfe, which in this worlde, is to ryse againe with Chyrist, as Saint Paule testifieth, saying: We are buried with him by baptisme for to dye. That lykewise, as **Roma. 6.** Chyriste was rayled vp from death, by the glozy of his Father: euen so we should also walke in a newe life. For if we be graft in death lyke vnto him, euen so must wee be in the resurrection.

Howe we ought to practise the whole lyfe of Chyriste in our selues.

These words shall the easilier be vnderstanded, if we will consider and marke, that the whole lyfe of our sauour Chyrist ought to serue vs in kinde of an Allegorie, where by we should make our selues cōfōrmable vnto him spiritually, in those thinges that haue bene truely & really, oꝛ in very dede fulfilled in his body, and can in no wise be fulfilled in ours. As for an example: Our sauour Chyrist hath been conceived by the holy Ghost, boꝛne of the Virgin Marie, he hath bene crucified, & put to death, he dyd rise againe the thyrde day, and ascended into heauen. All these things can not be performed noꝛ fulfilled in our bodies, as they were in his. But let vs endeouour our selues, that our spirite oꝛ inwarde man, may

gotten by Christes rising. &c. 60
be fashioned and made confozmable vnto
him in these thinges.

Our bodies are conceyued and borne in
sinne: Not by the holy Ghoste, no2 in the
wombe of a virgin, as our sauour Chziste
was, but they are conceiued by the carnall
copulation of man and woman, and of co2-
ruptible seede. That we maye theresoze be
confozmable vnto him in this point, let vs
come vnto his true Church, & beleue his
Gospel. And when we be in y true Church
of Chziste, which is bothe our mother, and
a chaste Virgin, we shall be conceiued and
begottē in it, by the vncorruptible seede of
the word of God our heauenly father, and
by the vertue of his holy Spirite, and shall
be bozne againe the Chyldzen of God, and
made newe Creatures, we shall put of the
old man, and put on the newe, bearing the
Image of the newe Adam, which is Iesus
Chzist, as we haue borne the Image of the
olde Adam, and of the man of sinne.

After that we be thus conceyued by the
holy ghost, and bozne of a Virgin, which is
the true Church, & Spowse of our sauour
Chzist: the residue of our life, must also be
confozmable vnto the lyfe of our Sauour
Chzist, as our spirituall conception & birth
is. Wee be not crucified and put to death,

L. iij.

as

Psal. 51.

Job. 14.

A spirituall
conception
and birth.

1. Pete. 1.
Galath. 4.
Ephe. 5.
John. 3.
Ephe. 4.

1. Cor. 15.

2. Cor. 11.
Ephe. 5.

What comfort we haue

Galat. 6.
Galat. 5.
What it is
to be cruci-
fied to the
world.

Roma. 6.
What it is
to be dead
vnto sinne.

Roma. 6.
Ephē. 4.

1. Tim. 5.
Genel. 3.

as he was : but we learne of him, to beare
y Crosse with him: And to be crucified vnto
to the world, that the world may be cruci-
fied vnto vs, as Saint Paule writeth of
him selfe. But to be crucified and dead vnto
to the worlde, is to be crucified and dead
vnto sinne. And to be crucified and dead
vnto sinne, is to forsake sinne, to haue no
more acquaintance with it, and to be no
more a seruauant vnto it, then the dead be
wont to serue the liuing. For, as the dead
hath no more to doe with y liuing, but are
seperated from them : so they be dead vnto
y world, that haue forsaken it, for to serue
the liuing God, and that wyl not fashion
them selues after it, nor walke after the
fleshe, and the concupiscence of it.

Nowe, it is vnpossible that they that be
thus dead vnto the world, should not lyue
vnto God, and that the world should not
be dead vnto them. As contrariwise, they
that liue vnto the worlde, and the worlde
vnto them, they are dead vnto God. As
Saint Paule hath written of the widdowe
y lyueth in pleasure, saying: That widdow
that liueth in pleasure is dead euē yet aliue:
Because she liueth vnto the worlde, and is
dead vnto God. That was the meaning of
our sauior Christ, when he sayd to y youg
man,

gotten by Christes rising. &c. 61

man, that would goe and burie his father:
Let the dead burie their dead, follow thou mee. When we dye then vnto the world,
we rise againe vnto God. **Math. 8.**

Againe, we practise spiritually in vs, the
example of the death of Christe: When we
do mortifie our earthy members, when we
offer our bodies a liuely sacrifice vnto god,
when we doo slay with the sword of Gods
worde, and also burne with the fire of his
spirite, our concupiscences and carnall af-
fections: Which are the brute beastes that
we sacrifice vnto God, that the offering &
sacrifice of our bodies may be reasonable. **Colos. 3.**
Rom. 12.
Ephe. 6.
Math. 3.

Therefore, wee dye with our Saviour
Christ, when we do kyll and mortifie our
olde Adam: we do also rise againe with
him, when we do put on Iesus Christe, &
be apparelled with him: when we serue to
ryghteousnesse, and despise this worlde,
with all the pompe and pride thereof, ha-
ving our mindes and conuersation in hea-
uen, where we do seeke for our Saviour
Iesu Christe, sitting on the right hande of
God the father. **Howe wee**
doe die with
our saviour
Christe.
Howe wee
doe rise with
Christe.
Phil. 3.
Colos. 3.

The Apostles, and specially Saint Paul,
do teach vs, that we ought after this man-
ner, to applie and set before vs the death
and resurrection of our saviour Christ, of a
liuelie

The signi-
fication of
Baptisme.

What the
signification
of water is
in our bap-
tisme.

Exod. 14.
Roma. 6.

Exod. 14.

What comfort we haue
liuely Image and paterne of the Christian
and spirituall life. And do declare vnto vs,
that baptisme is a Sacrament of all these
things. For, the water that is powred vpon
vs in Baptisme, it is first and foremost
vnto vs, a certificate, signe, token, & seal
of the free remission and forgiveness of our
sinnes, and of the holie Ghost, who is the
lyuelie water, that washeth and cleanseth
our consciences from sinne, as the visible
water doth washe away the filthinesse of
the body.

Moreover, it is a Sacrament of repen-
taunce, which teacheth vs, that as the wa-
ter doth come vppon vs, as it were for to
couer and ouerwhelme vs: so it becometh
that our olde man of sinne be drowned, as
Pharao, and the Egyptians were drowned
in the red Sea, and that wee must be bur-
ied with our sauiour Christe.

But in this, that the water doth not re-
mayne styl vpon our heads, nor yet drowned
vs, it is thereby signified vnto vs, that the
repentance & mortifying that God requi-
reth of vs, is not vnto death, but vnto lyfe:
so that by death, he maketh vs to enter in
to lyfe, as the Chyl dren of Israel going
through the red Sea, were brought out of
seruitude and bondage into a goodly libera-
tion.

gotten by Christes rising. &c. 62

sie : And as our sauour Christe dyd by his death and crosse enter into the glozy of his father. **Luke. 24.**

And so, the grace and mercie of God, is not onely presented vnto vs in our Baptisme, we are not only by it grafted in his Testament, and receiued into his Church: but also we haue there, the Sacrament of the death, burying, and resurrection of our sauour Christ, and of our death, burying, and resurrection with him. Wee haue also there, Repentaunce, and of remission of sinnes, and the summe of the whole doctrine of the gospell, and also a liuely image of all the whole Christian lyfe, preached vnto vs. **What a large Doctrine our Baptisme doth preache vnto vs.**

But to come againe to our purpose: After that our sauour Christe had by many tokens and sygnes, declared that hee was truly risen againe. For he was by the space of .xl. dayes after his resurrection, alwayes conuersant with his Apostles & Disciples, eating and drinking with them, and bidding them to handle and feele his body, and for a further prooffe or triall, to put their fingers into his woundes, that they might be in no doubt, but that it was the selfe same body that he died and was buried in, **Actes. 1. Luke. 24. John. 21. 1. Cor. 15. John. 20.**

The

Of Christes ascention into heauen, and howe it is sayde that he sitteth at the right hand of God. &c. And after what manner he is heere amongst vs.

He ascended into Heauen.
Actes. 1.



And he dyd most triumphantly in the sight of all his Apostles & Disciples, ascende vp into Heauen, where a clowde receiued him vp out of their sight: the Angelles testifying that as he was taken vp from vs into heauen, so hee shall be seene come againe at the dreadfull day of iudgement, when he shall, beeing accompanied with his holy Angels, come downe to iudge bothe the quicke and the dead.

In the meane seasō, we must not thinke though he hath taken the reall presence of his body away from vs: that therefore he hath forsaken vs, or that hee dooth not assest, ayde, and helpe his chosen and elect, as long as they be Pilgrimes and strangers heere in the earth. For, according to his promise, hee is alwayes with vs vnto the worldes ende. Which thing must be vnderstande

Joh. 14. 10

after what manner he is heere. &c. 63
derstanded of his godlie power, and inui-
sible grace.

So dooth Saint Augustine say. *Secundum* August.in
presentiam maiestatis semper habemus Chris Ioh.trac.50.
stum. According to the presence, or as he is
God, we haue alwaies Christe with vs. A-
gaine, he sayth in the same place: *Nam se* Ibidem.
cūdam maiestatem suam: secundum providen-
tiam: secundam ineffabilem et inuisibilem gra-
tiam, impletur quod ab eo dictum est: Ecce ego
vobiscum sum omnibus diebus, usque ad confus-
mationem seculi. That is to say in English:
As concerning his diuine Maiestie: his
prouidence: his inestimable and inuisible
grace, these wordes are fulfilled that were
spoken by him. Beholde, I am with you
all the dayes of your life, vnto the worldes
ende.

For as touching his humanitie or man-
hode, he is absent from vs, and will bee to
the worldes ende, vntyl he shall be seene vi-
sible of all fleshe to come againe. Thereto
accoordeth S. Augustine, saying: *Secundum* Ioh.trac.50.
presentiam carnis, recte dictum est discipulis
suīs: Me autem non semper habebitis. Accor-
ding to the presence of his fleshe, or body,
it was rightly & truely sayd vnto his Dis-
ciples: Mee you shall not haue alwayes.
For it is to be noated, that as hee is bothe
God

Of Christes ascencion into heauen.

God & man, so touching his manhood or hu-
manity, that he tooke in y^e virgins wombe,
he is in all things like vnto vs (sinne onlie
being excepted) as the holie Apostle doth
write, saying: He tooke not on him An-
gelles, but the seede of *Abraham*, that in all
things he might be like vnto his brethren.

Heb. 2.

Heb. 4.

Bernard in
canti. Scr.
20.

As then he did hunger & thirst in the same
body, & was subiect to all manner of infir-
mities, that we his b^reth^re are subiect vn-
to (sinne alwayes being excepted) therfore
Bernarde verie pretilie sayd, *Christ* looned
vs. *Dulcior, sapientior, fortior*: *S*weetlie, in
that he tooke our flei^he vpon him: wiselie,
in that he had no sinne by taking our na-
ture vpon him: stronglie, in that he van-
quished sathan, death, and sinne.

Phil. 2.

Math. 28.

I. Cor. 15.

Heb. 10. 1.

So hauing fulfilled the thinges that he
tooke it for, hee dyd carie it vp into hea-
uen, and there he sytteth in the same hu-
maine body, being now glorified and im-
mortal, on the right hand of God the Fa-
ther almightie, which is as much to saye:
As that he is exalted aboue the Heauens,
hauing receiued a full authoritie & power
ouer all creatures, bothe in heauen and in
earth, and raygning there in glorie with
the Father, tyll his enemies be made his
footsiole. For, when we heare that *Christ*
is

and how it is sayd, he sitteth. &c. 64
is set downe on the right hande of his Fa-
ther : wee must put all grosse Imaginati-
ons out of our mindes . We must be-
ware that we imagine not , that God the
Father is set downe as an earthlie King,
in some visible and materiall Seate , and
that Iesus Christe is set downe by him in
an other, as his Sonne, or one of his Prin-
ces and Lordes.

August. de
fide et firm
bo.

Againe , wee must not thinke that God
& Father in his diuine essence, hath a right
hand, and a left hand, with other humaine
lymmes , as we see mortall men to haue.
For , that were to fall into the Heresie of
the Antropomorphites : but rather wee
must marke, that it is spoken by a simili-
tude, being borrowed of Princes & Kings
of the worlde . For, as a King dweth com-
monlie cause that man to sit by him , and
at his right hande , whome hee wyll most
honour , and vnto whome hee wyll giue
most authoritie and power : so we doe vn-
derstand by these wordes, that our Sau-
our Christ is exalted aboue all creatures,
and that he hath power giuen vnto him,
bothe in heauen and in earth , and that hee
raygneth with the Father , hauing equall
power with him.

This was
the heresie
of the An-
tropomor-
phites.

Similitude

Phil. 2.

Or, by the right hande of God, we maye
right

August. de
agone chris-
ti. cap. 26.

Math. 25.

What it is
to sit on the
ryght hand
of the Fa-
ther.

Num. 32.
Mich. 4.

Of Christes ascention into heauen. &c.
right well vnderstand with S. Augustine,
the place of felicitie and ioy, where our sa-
uiour Christe doth raygne now in glozie,
with the holy Angelles, & with all the bles-
sed spirites and Soules of the chosen and
elect of God. As contrariwise, by his left
hande, the state and condition of the repro-
bate, is vnderstanded and signified vnto
vs.

Againe, it is not knowne to them that
reade the Scriptures, that to sit, is many
tymes taken for to be in quiet, peace, and
rest. As when Moses sayth to the chyldren
of Gad, and of Ruben: Shall your brethren
goe forth vnto the warre, and ye sit heer?
Againe, in the Prophete: Euerie man shall
sit vnder his Figge Tree.

When wee saye then that our Sauour
Christe is set downe: we doe vnderstande,
that hee is after the painefull labours of
this lyfe, & the wofull death of the Crosse,
entred into a ioyfull and quiet rest, where
he shalbe, touching his humanity and ma-
hede, as Lord and head ruler of all Crea-
tures, bothe in heauen & in the earth: Vn-
tyll the tyme that all thinges, which God
hath spoken by the mouth of all his holie
Prophetes since the world began, be resto-
red againe: As the holie Apostle S. Peter
doth

and how it is said, that he sitteth, &c. 65
doth testifie vnto vs in the Actes. Actes. 3.

For a better understanding of the whole
matter, and also that the ignorant & simple
persons, may the better auoyde the subtil
trickes of the deuils Sophistrie, which is
wunt to dazell the eyes of the vncarned,
with this and like argumentes. The right
hand of God, is taken for his almightie po-
wer: but his almightie power, is and can
be euery where, Ergo, sith that Christ tou-
ching his manhode, is on the right hand of
God, the humanitie or manhood of Christe
can be euerie where. It is to be noted and
marked, that the right hande of God is ta-
ken two manner of wayes.

The tricke
of the de-
uillish So-
phistrie.
The ryght
hand of God
taken two
manner of
wayes.

First, by it y almightie power of God is
vnderstanded, as whē Moses doth say in his
Canticle: Thine hand, Lord, is glorious,
thine hand hath all to dashed the enimie.
And in the Actes of the Apostles, S. Peter
sayth: Him hath God lift vp with his right
hand. In these places, & such like, the right
hand of God is taken for his almightie po-
wer, wherewith he dyd ouerthrowe that
cruel tyzant. Pharao, and also raysed vp his
sonne Iesu Christe from death, exalting
him aboue all creatures.

Exod. 15.

Actes. 5.

1. Pete. 5.

Phil. 2.

If wee should saye that our Saniour
Christe, touching his manhode, doth sit

Eutiches.

Of Christes ascention into heauen,
on the right hand of God, being taken in
that sence and signification, and that there-
fore his glorified body can be euery where,
and in all places, euen as farre south as
the almightie power of God doth stretch
or extend: then should we be faine to con-
fesse with the heretique Eutiches, that the
body of Christ is deified or turned into the
Godhead. For, it is against the property of
any creature to be euery where, or in moe
places then in one at once.

Didimus de
spiritu sanc-
to.

As we may gather of the argument that
Didimus doth make, for to proue the holy
Ghost to be true and naturall God, equall
with the Father and the sonne, and also a
Creatour, and not a creature. If the holie
ghost (sayth he) were one of the creatures:
he should haue a circumscribed or limited
substance, as al other things that be made.
For, although the inuisible creatures are
not comprehended within bondes and ly-
mittes, yet by the propertie of their sub-
stance they are limited: but the holie
Ghost, though he be in many, yet hath he
no comprehensible substance.

Basilus de
spiritu sanc-
to. Cap. 22.

And Saint Basil writeth thus. The An-
gell that stode by Cornelius, was not all
that present howe with Phillip, nor the
Angel that spake to Zacharie from the Al-
tar

and how it is said, that he sitteth. &c. 68
far, dyd at the selfe same time fill his stan-
ding or seate in heauen. But we beleue
that y^e holy ghost was all at one time with
Baruch in Iewrie, and with Daniell in Ba-
bilon, and also that he was with Ieremie,
in the myrie dungeon, and with Ezechiell
in Chobar: Wherevpon he dooth conclude,
that the holie ghost is true & natural God,
equall with the Father and the Sonne, in
deitie, power and Godhead.

We may see then, that it pertaineth on-
ly vnto God, and to no Creature, whether
it be in heauen, or in the earth, to be euery
where, or in mo places the in one at once.
But I beleue certainly, that the body of
Christe is a creature, not onely befoze his
death and passion: but also after his ascen-
ding vp into heauen, and that it shall con-
tinue so for euer. Therefore, it can not be
but in one place at once.

The body
of Christe is
a creature.

And verilie, I doe meruaile that y^e Popes
Catholiques doo not see, that they doo by
their doctrine uphold and maintaine, that
abominable heresie of Eutiches, who dyd
affirme that y^e manhood of Christ was tur-
ned into his Godheade, so that he was no
more bothe God & man, but only pure and
perfect God: his humanitie being cleane
swallowed vp, & consumed with his God,

The heresie
of Eutiches
is nowe re-
mued by the
Papistes.

M. y.

head,

80 Of Christes ascention into heauen,
head. Which thing, will they, nill they,
they must graunt to be true, if they will
haue the body of Christ to be euery where,
or in mo places then in one at once, which
is against the propertie of any creature.

Obiection. But an obiection wyll they nowe make
heere, thinking therewith to blinde all the
simple and ignoraunt in the worlde. The
Godhead & manhode of Christe (say they)
be so ioynntly ioyned together, that they ca
not be seperated one from an other: but
that wheresoeuer y one is, there the other
must be also. But the Godhead of Christe
can be euery where, and in mo places then
one at once. Ergo, the manhode of Christe
can be euery where, and in mo places then
one at once.

The shame:
lesse heresie
of the Pa-
pistes.

Math. 28.

This Cypstantiall argument haue they
alwaies in their mouthes, in so much that
they be not ashamed to say, y these wordes
of our sauntour Christe: Beholde I am with
you alwayes vnto the worlds ende: ought
not onely to be vnderstanded of his God-
head, but also of his manhode, though any
Childe in the streete maye easilie see, that
they speake directlie against the meaning
of Christe, & against all the olde Doctours
of the auncient catholique Church.

Of whome, Saint Augustine sayeth:

When

and how it is said, that he sitteth. &c. 67

When Christe did saye: Ye shall not haue me alwaies with you. He did speake of the presence of his body, for touching his Maiestie, touching his power, touching his prouidence, touching his vnspeakable and inuisible grace: that is fulfilled which was spoken of him: Beholde, I am with you alwayes vnto the worlds end. But touching his flesh that the word did take, touching that, that hee was borne of a Virgin: touching that, that he was taken of y^e Jewes; that he was crucified, that he was taken downe, that he was wounde in a shete, that he was layd in the grave, that he was manifested in the resurrection, (his saying is fulfilled, where he sayth:) Ye shall not haue me alwayes with you. Wherefore? for he was .40. daies, touching the presence of his flesh, cōuersant with his Disciples, and as they accompanied him, with seeing, and not with following, he ascended vp into heauen, and is not heere. For, there he sitteth on the right hand of the father, and yet he is heere, for, he is not gone away touching the presence of his Maiestie. Otherwise, we haue alwayes Christ present with vs, touching his Maiestie: but touching the presence of his flesh, it is well sayde: Ye shall not haue mee alwayes with

August. in 7.
Ioh. tra. 59.

Actes. 1.

M. iij.

you

OF Christes ascencion into heauen,
you. For, the Church had him seue dayes
touching the presence of his flesh: now she
holdeth him fast with faith, she seeth him
not with her eyes. Thus farre he.

Vigilius
Martir. con.
here. lib. I.

What could be spoken more plainly then
this is? Is there any childe in the worlde,
that is not able to perceiue by these plaine
wordes of saint Augustine, that all they do
is a mere iugling, and a manifest & open
casting of misse before the eyes of the poore
ignozaunt and vnlearned people? but we
wyll heare also that good auncient Father
Vigilius Martyr, who wryting against the
abominable Heretique Eutiches, whose
Disciples the Popes Catholiques wyl be,
in despight of all mens hearts, dooth say af-
ter this manner.

This was to goe vnto the Father, and
to departe away from vs, to take awaye
out of this worlde, the humane nature that
he had taken of vs. Beholde the myracle:
Beholde the misterie of bothe the proper-
ties: the sonne of God touching his flesh,
doth goe away from vs, but touching his
diuinity, he sayth vnto vs: Beholde, I am
with you alwayes vnto the worldes ende.
Then by and by after it followeth: He is
with vs, and he is not with vs, for, whom
he hath left, and from whom he is gone by
his

and how it is said, that he sitteth, &c. 66
his māhood, them hath he not left nor forsaken,
touching his diuinity & Godhead. For touching
the shape of a seruant which he toke away
from vs in heauē, he is absent from vs : but
touching the shape of God, wherby he departed
not away from vs, he is in y^e earth present vnto
vs: yet notwithstanding, bothe present and
absent, he is one Christe, and the same vnto vs.

Here might I alledge Ciril, with many
other of the auncient fathers, that do agree
with vs in this point. But these two Au-
thours shall suffice for to proue, that these
words of our sauour Christ: Behold, I am
with you alwayes vnto the worldes ende,
can not be vnderstanded of the naturall
presence of his fleshe, but of his diuinitie
and Godhead onely. Math. 6.

The. 13. Chap.

¶ Christes humaine body can be but in
one place at once, and not in many
and diuers places.

Nowe wyll I come in they^r gay painted reason, where
by they goe about to proue that where so euer the Di-
uinitie and Godheadde of
Christ is, there must his manhood be also,
M. iij. because

An answer to the
objection
that was
made before,

Christes
body can be
but in one
place at
once.

Fallacia ac-
cidentis.

A goodlie
similitude.

Gene. i.

Christes humaine body can be but in
because that they be so ioyntly ioyned to-
gether, that they can not be seperated one
from an other.

But I intende (God willing) to proue
now bothe by naturall reason, by y^e Scrip-
tures, and also by the auncient Fathers;
that it is not the propertie and nature of
those thinges, that be so ioyntly ioyned to-
gether, that the one can not be seperated
from the other, that wheresoeuer the one
is, there the other must be also.

For, fyrst and forme, the body of the
sunne, and lyght of it, are so ioyntly ioyned
together, that the one can not be seperated
from the other: yet it followeth not, that
wheresoeuer the lyght of the sunne is, there
the body of the sunne must be also.

And here bypon may I gather a goodlie
similitude, verie meete for our purpose.
For, as the sunne being styll aboue in the
Clement according to the order that God
hath appointed among his creatures doth
with his lyght, refreshe comfort, quicken,
and viuifie all thinges here vpon the earth:
so our Saviour Christe Iesus, who is the
true Sonne of righteousnesse, being styll
(vntyl the time that God hath appointed)
on the ryght hand of his Father, touching
his manhode: that is to say, aboue in hea-
uen,

one place, and not in many. &c. 69
uen, in the place of beatitude, felicitie, and
ioy, raigning there with the father, in coe August. in
quall glozy and maiesty, doth continually tract. 50.
assist, ayd & comfort his Church by his ho-
ly spirite, beeing alwayes pzent with his
elect & chosen, by his diuine maiesty, pro-
vidence, & inuisible grace, whome he doth
not cease thzough his almighty power, the
spirite beeing the worker of it, to feede styll
with the wholesome fode of his most preci-
ous fleshe and blood.

And yet, as it were most noysome and
hurtful vnto all the whole earth, if we had
heere belowe the body of the sunne: so is it
not expedient that the Church and congre-
gation of the faithfull should haue Chziste
styll pzent heere, touching his humanitie
and manhood. For, so sayth he him selfe: It
is expedient for you, that I goe hence, for John. 10.
vnlesse I goe away, the comforter shall not
come.

Againe, they can not denie, but that the
eye and the sight of it, be so ioyntlie & in-
separably ioyned together, that as long
as the eye is whole and sound, the one can
not be seperated from the other: will they
say therefore, that the eye is in all places,
that y sight doth reach too? Seueritie and
mercie are in God so ioyntly ioyned toge-
ther, mercie.

A similitude
of the eye.

A similitude
of Gods se-
ueritie and
mercie.

John. 3.

Christes humane body can be but in
ther, that the one cā not be seperated from
the other, & yet they that feele his seueri-
tie, do not feele his mercie, that is to saye:
whom he doth according to his righteous
iudgemēt punish euerlastingly in hel fire,
them doth he vtterly banishe & put away
from his bounteous goodnesse and mercie.
But now we will I come to the Scriptures
and worde of God. When our Saviour
Christe dyd talke with Nicodemus, where
was he touching his humanitie and man-
hood, in heauen, or in earth? I am sure, that
they wyll not saye that he was in heauen.
And yet he sayth: No man ascendeth into
heauen, but hee that came downe from
heauen, the sonne of man that is in heauē.
Heere do we manifestly see, that the God-
heade of Christe was then in heauen, and
yet no man wyll saye, that his humanitie
and manhode was there. For, he dyd then
in it talke with Nicodemus heere vppon
the earth.

John. 11.

Againe, when Lazarus was dead, Christ
beeing then away from Iewrie, dyd say to
his Apostles. Lazarus is dead, and I am
glad for your sake, that I was not there,
that yee may belecue. Christe at the same
tyme y he spake these wordes, was in his
humanitie or manhode, conuersant with
his

one place, and not in many. &c. 70
his Apostles out of the land of Iurie, that
is to say: farre from among y^e Jewes, that
sought his death, and yet without all per-
adventure, he was in his Godhead, present
Lazarus when he departed.

When that Marie Magdalen came to the
grave, to enbalme the body of Christe, dyd
not the Angell say vnto them. *Non est hic?*
He is not heere, he is risen, as he sayd, come *M^{at}h. 28.*
& see the place where the Lord was layd.
And beholde, he goeth into Galilee before
you, there ye shall see him. He is plainlie
opened, that his humaine nature was not
in the Sepulchre, and at Galilee, & doubt-
lesse, his diuinitie and Godhead, was both
in the graue and at Galilee too.

Therefore, that auncient father Fulgen- *Fulgentius*
tius sayth: Christ being one and the same, *ad Thra-*
is a Local man, of man, (that is to say, tou- *mundum*
ching his manhood that he tooke of man, he *regem, lib. 1*
is cōteined in place.) Who is God incom-
prehensible, of the Father, being one and
the same, touching his humanitie of man-
hode, was absent from heauen, when he
was in earth, and leauing the earth when
he ascended vp into heauen: but touching
his incomprehensible & diuine substance,
he was not absent from heauen, when hee
was in the earth, not forsaking the earth,
when

John. 20.
John. 11.

Matt. 28.

August. ad
Dardanum.
Epist. 57.

Actes. 1.

Christes humaine body can be but in
when he wēt vp into heauen. And that he
might shew vnto his Apostles, that his hu
manitie or manhood was Locall: that is to
say, contained in place, he did say: I go vn
to my father, & vnto your father. Againe,
when he had sayd: Lazarus is dead. He dyd
ad by and by. And I am glad for your sake,
that I was not there. But declaring the in
cōprehensiblenesse of his diuinitie or God
head, he did say: Behold, I am with you al
waies vnto the worldes ende. How dyd he
ascend vp into heauen, but that because be
ing the same, he is Locall & true man? And
how is he alwayes with his elect, but that
because being the same Christe, he is in
comprehensible, and true God?

Wher vnto Saint Augustine dooth agrē,
saying: Doubt not but that Christe being
man, is there, from whence he shall come
to iudge the quicke & the dead. Holde faith
fully, & beate in remembraunce the Chri
stian confession: howe that he rose againe
the third day, he ascended into heauen, and
sitteth on the right hand of the father, and
that he shall come from none other place,
but from thēce, to iudge the quick and the
dead, and that he shall so come, (the Ange
licall voyce testifying the same) as he was
seen to go vp into heauen: that is to say, in
the

one place, and not in many. &c. 71
the same shape and substance, vnto the
which he gaue immortality, but he did not
take away the nature of it, we must not
thinke, y^e touching his shape & substance,
hee is euerie where: for, we must beware
that we doe not so defend the Diuinitie of
man, that thereby we should take away the
verity of his body. It is not cōuenient noz
meete, that the same that is in God, should
be euerie where as God. For the infallible Actes. 17.
Scripture saith of vs: That we be in God 1. John. 4.
that we liue and moue in him, and yet we
are not in all places as he is.

And a lyttle after he concludeth, saying:
*Ne dubites, Christum esse in aliquo loco coeli,
propter veri corporis modū.* Doe not doubt,
Christ to be in some certaine place of hea-
uen, because of the property and forme of a
verie body. For he had sayd a lyttle befoze:
Christ, in that he is God is euerie where,
or in all places, and in y^e he is mā, he is in
heauen. Againe, he sayth in an other place:
Corpus enim Domini in quo resurrexit in vno August. in
loco esse oportet, veritas eius ubiq³ diffusa est. Ioh. trac. 30.
The body of Christe, in the which he rose,
can be but in one place, but his trueth is
dispearsed euery where. Againe he sayth:
Spatia locorum tolle corporibus, & nusquam August. ad
erunt, & quia nusquam erunt nec erunt, tolle Dardanum.
ipsa Epist. 57.

Christes humaine body can be but in
*ipsa corpora qualitatibus corporum, non erit,
ubi sint, & ideo necesse ut non sint.* That is to
say: Take away from bodies limitatiōs of
places, and the bodyes wyl be no where:
and because they be no where, they wyl be
nothing: take away from bodies the qua-
lities of bodyes, there wyl be no place for
them to be in: and therfore the same bo-
dyes, must needes be no bodyes at all. A-

Con. Faust.
lib. 20. ca. 11

gaine he sayth: *Christus secundum presentia
corporalem in Luna, in Sole, & in Cruce, simul
esse non potuit:* Chziste, as touching his cor-
poral pzeence, could not be in the Sunne,
in the Moone, and vppon the Crosse, at one
tyme.

Ciril in
Iohn. lib. 9.
Cap. 21.

Saint Cirill also sayth, *Secundum carnem
abiturus erat, adest autem semper virtute di-
tatis:* Touching Chzistes body or fleshe,
it is gone, notwithstanding, he is pzeent
alwayes by the power of his Godhead. A-

Ibidem.

gaine: *Nam & si corpore abfuero tamen pres-
ens ut Deus ero:* Although I shall be absent
in my body, notwithstanding, I shalbe pze-
sent as I am God.

Origene in
Math. tract.

32.

Saint Origene also speaketh most plain-
lie: It is not Chziste as beeing man, that
is, wheresoeuer two or thre be gathered
together in his name: neither Chziste, as
beeing man, is with vs alwayes vnto the
woꝝldes

one place, and not in many. &c. 72

woordes ende: no: Christ as being man,
is present with the faithfull euerie where
gathered together: but the diuine power,
or nature that is in Christ.

Gregorie a Pope, sometime of Roome, Gregorius
sayeth in the lyke sorte. *Verbum incar-* de Pascha,
natum manet, & recedit, manet diuinitate, hom. 30.

recedit corpore. The woorde incarnate
doth tarie, and doth goe away: doth tarie
and remayne by his Diuinitie and Gods
hende: doth departe or goe away, by, or in
his body.

But yet Vigilus Martir doth make
the matter more plaine, when he sayth. If
the nature of the fleshe, and of the woorde,
be all alone: howe doth it chaunce, that
whereas the woorde is euerie where, the
fleshe is not found also to be euerie where.
For, when it was in earth, truely it
was not in Heauen: and nowe that it
is in Heauen, truely it is not in the earth:
and in so much it is not in the earth, that
we looke that Christe shall come from hea-
uen touching his fleshe, whome touching
the woorde, we beleue to be alwayes with

Vigilius
cont. Euti-
chen. libr. 4.
& lib. 1.

Caro Chris-
ti quando in
terra fuit, non
erat in coe-
lo: & nunc
quia est in
coelo, non
utique in
terris est.

Therefore, after your opinion, ey-
ther the woorde is contained in place with
his fleshe, or the fleshe is euerie where
with

Christes humaine body can be but in
with the word. For one nature dooth con-
ceyue no contrarie thing in it selfe: But it
is mosse contrarie and vnlike to be euerie
where, and to be contained in place.

I trust that we haue already sufficiently
proued, that although the humanitie and
Godheade of Christe, be so ioynntlie ioyned
together in vnitie of person, that the one
can not be seperated from the other: yet it
followeth not that wheresoeuer the God-
head is, there the manhood and humanitie
must be also.

Wherefore, when the Scriptures sayth,
that our sauour Jesus Christe is sit downe
on the right hand of the Father: they shall
be faine in despite of their hearts, there to
vnderstand with Saint Augustine, by the
right hand, a place of eternall rest, felici-
tie, and ioye, where our Sauour Christe
touching his manhood, being accompanied
with all the holy Angels, and with all the
blessed spirites and Soules departed, dooth
raigne with the Father in equall glorie &
Maiestie. For, that the same right hand,
whereon our Sauour Christe should sit,
is a certaine Locall place, it euidentlie ap-
peareth by his owne wordes, where he
sayth: If any man dooth minister vnto me,
let him followe me, and where I am, there
shall

Augustine
Christiano

John. 12.

one place, and not in many. &c. 73

shall my ministers be also. Againe, I wyll **John. 17.**
that they which thou hast giuen vnto mee
be with mee where I am, that they maye
see my glorie which thou hast giuen vnto
me. Who dooth not see, that he dooth here
speake, of some certaine local place, where
his elect and chosen should be with him in
everlasting glorie and ioye? For, touching
his Godhead, his chosen and elect are with
him, and he with them, according to the
promise that hee hath made vnto vs, say-
ing: Beholde, I am with you alwayes vnto **Math. 28.**
the worlds ende. Againe: If any man looue
mee, he keepeth my woord, and my father **John. 14.**
shall looue him, and we wyll come vnto
him, and dwell with him.

Therefore, those places and tertes must
bee vnderstanded of Christe, being true
and perfect man, with whome being in the
glorious kingdome of his Father, all his
faithfull Seruautes and Ministers shall
be. Else, if they will still maintaine stifie,
that Christe touching his manhood, can be
euerie where, they shall be faine to graunt
also, that his faithfull seruautes and Mi-
nisters be euerie where with him. For hee
sayth: Where I am, there shall my ministers **John. 12.**
be also.

¶ Against Popish Transubstantiation.

Obiection.



This answer I knowe they will make : With that our sauiour Chziste did say, holding the bread of y Sacrament in his handes, This is

Math. 26.

Luke. 22.

Mark. 14.

2. Cor. 11.

Psal. 33.

Psal. 148.

my body: the body of Chzist must needs be wheresoeuer the Sacrament is ministred, though it be in ten thousand places at once. For he sayd, and they were made: he commaunded, and they were created. This is most certaine and sure, his word must be fulfilled, it must needs be as he sayde, though we can not comprehend by our naturall reason, how it can be done or brought to passe.

Math. 18.

Dent. 17.

Moreover, say they, where as two witnesses by the lawe of God, are sufficient to proue & confirme a trueth: we haue fowre of the cheefest, that euer were in all the whole worlde. For, we haue thre of the Euangelistes, and the blessed Apostle S. Paul, which doe with a whole and full consent rehearse these wordes that we haue alleadged, which the trueth him selfe doo vse in the institution of his Sacrament, all after one fashion. Which thing they would not haue done, if our sauiour Chzist had

Math. 26.

Mark. 14.

Luke. 21.

1. Cor. 11.

had meant some other thing, then the bare wordes do sound, but one or other would haue expounded them.

Againe, Howe could it be, that they that doo eate of that bread, and drinke of that cup vnwoorthily, should be guiltie of the body & blood of Christ, and receaue their dampnation, because they make no difference of the Lords body. Except the verie naturall body and blood of the Lord, were there present in the holy Communion?

I. Cor. II.

First and forme, I graunt that the worde of the Lord must be fulfilled, and that it must needes be, as the trueth sayth. But then we must take the wordes of that the Lord doth speake in their right sence, and according to the meaning that he hath spoken them, and not after the vaine imagination of mens wits.

Answer,

For that holy Father Tertullian sayth: We must not bring our owne senses to reading of Scriptures, but we must take the sence that the Scripture doth giue, by conferring one Scripture by an other, and therfore he sayth. *Oportet secundum plura, intelligi pauciora*: The fewe places must be expounded by the moe.

Tertul. con. praxeam.

Saint Hierome also sayth: *Non in vers*

Ierom. in. x. cap. ad. Gal.

R. y.

su.

Against Popishe

su. The Gospell standeth not in the bare wordes of the Scriptures, but in the meaning.

Aug. lib. 83.
Quest. 61.

Saint Augustine also sayth: *Solet circumstantia Scripturarum, illuminare sententiam.*

The circumstances of the Scriptures is wunt to giue lyght, and to open the meaning. Else it wyl be verie straunge, as

John. 10.
John. 15.

when he saith: I am the doore, I am the true Vine.

We might, by as good reason, imagine that he is a materiall doore, and a materiall vine, and that his Apostles are vine bzaunches, because that he sayth: And ye are the bzaunches.

Math. 5.

1. Cor. 10.
Exod. 14.

Againe: Ye are (speaking to his Apostles) the Salt of the earth. Againe, when Paule did say: And the rocke was Christe. Men reading or hearing the same, might haue surmised, that the Apostles were verie Salt: that the Rocke, which the Israelites dranke off in the Wyldernesse, was verie Christe in deede. Why: because that the wordes do sounde so, and seme vnto the ignoraunt to signifie so.

Therefore, if wee wyl haue the true and liuely word of God to take effect, we must with diligent conferring of the scriptures, searthe out the meaning and right sence of it, as we haue sayde a little about

but

out of the Fathers : else wee may say long enough, euen vntyl our heads doe ache: this is Gods worde, thus & thus did the Lorde saye, befoze that wee can proue any thing. And whereas they doe boast and crake so much of their witnesses, which doe all with one consent, rehearse these wordes of the Lords institution. This is my body : after one manner and fashion, they doe in that point, but deceyue the poore simple and ignorant people. For, although they doe nothing varie in repeating of these wordes: This is my body : Yet when they rehearse the wordes of our Saviour Chriſte, which he spake touching the Cuppe, that they doe sufficiently declare, howe these wordes of Chriſte ought to be taken and vnderſtanded, and what is the true ſence & meaning of them.

For, where Mattheue and Marke, doe saye in the person of Chriſte. This is my blood : bothe Luke and the blessed Apostle S. Paule, as faithfull interpreters of our Saviour Chriſtes wordes, doe say: This cup is the new Testament in my blood. Which wordes, if they be well considered & marked, doe open the vnderſtanding of all the whole matter.

For, as the Cup, or that which is in the

p. 19.

Cup

Math. 26.

Math. 14.

Luke. 22.

2. Cor. 11.

Against Popish

What the
meaning of
this word,
the newe
Testament,
is.

Cup, is the new Testament (by the newe Testament, he doth vnderstande the free remission of theyr sinnes, that wee haue through the merites of his death, passion, and bloodshedding) so the bread is the body of Christe.

But the Cup doth onely signifie and represent vnto vs the new Testament, that is to say, the forgiveness of our sins, which we haue in the blood of Christe, wherof we are made partakers in his holy and blessed Sacrament: therefore, wee can conclude none otherwise, but that the bread doth onely represent and signifie vnto vs, the blessed body of Christe, which was broken for vs: the vertue of which body is communicated and giuen vnto vs by the due ministration, & worthy receiuing of the holy and blessed Communion.

Their Ar-
gument,
brought
vpon theyr
owne heads.
Math. 26.
Mark. 14.
John. 12.
Actes. 3.

Againe, if the multitude of witnesses, ought to take place, three of the chiefe Evangelistes doe testifie vnto vs, that our sauiour Christe did say: Yee shall not haue mee alwayes with you. Vnto whome we may adde Peter for the fourth, whose wordes are these: Repent yee therefore, and turne, that your sinnes may be done away, vwhen the tyme of refreshing cometh, which we shall haue of the presence of the Lord,

Lorde, and when GOD shall sende him, which before was preached vnto you, that is to witte, Iesus Christe, who must receaue heauen, vntyll the tyme that all thinges, which God hath spoken by the mouth of his holie Prophets, since the world began, be restored againe.

Hæere Doctour Harding, with the rest **An objectio.**
 of the Louanistes, will replie and saye:
 Why Sir, this place of Peter maketh litle
 or nothing for you, for this word (*oportet*)
 in the Actes, which signifieth (must) doth
 not importe so much as you would inferre
 of necessitie, as may euidently appeare by
 S. Paule, where he sayth: *Oportet Episcopū*
esse vnius uxoris virum. A Bishop must be **1. Tim. 3.**
 the husband of one wife. Hæere you may
 see (saye they) that (*oportet*) doth not im-
 port such a necessitie as you make, that hēe
 that neuer was married, may be a Bishop.
 Hæere gentle Reader, vnderstande thou,
 that this place of Paule, by them alledged, **Answer.**
 is not a lyke, which these Papisticall Lo-
 uanists goe about to compare: For, in com-
 paring of the Scriptures, we must not
 consider the naked wordes, but the mea-
 ning therof. For as Saint Hierome sayth:
Ne putemus in verbis scripturarum esse Eua-
gelin, sed in sensu: That is, let vs not thinke,
 N. iiij. the

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the Gospel standeth not in y^e wordes of the Scriptures, but in the meaning. For, this place of saint Paul (by them alledged) doth declare of what quality a Bishop ought to be. But in the other place, saint Peter teacheth vs, the place where Christe must necessarily be vntyll the ende of the worlde: which we ought to beleue to be true, according to our Creede. And this comparisō of this worde (*oportet*) doth no more answer this place of Peter in the Actes: then if I would say, of you being here present. *Oportet te hic esse*: You must needs be here: which importeth such necessitie for y^e time, that you can none otherwys be, but here. And yet our Pope Catholiques goe about in wordes, to auoide this necessitie with an other (*oportet*) in an other sence: as this, *Oportet te esse virū bonum*. You must be a good man. here (*oportet*) doth not in very deede conclude any such necessity, but that you maye be as euill a man as a Papist. Thus you may see, how that their objection is friuolous & vaine, and to no purpose, but onely to deceyue the simple and ignorant.

Howe the
Papistes
misreth this
worde,
Oportet.

Math. 26.
Math. 14.

All the fowre Euangelistes do also witness vnto vs, That these are Christes wordes: From hencefoorth, the sonne of

man

man shall be sitting on the right hande of **Luke. 22.**
 the power of God. And, I went out from **John. 16.**
 the father, and came into the world: and I
 leaue the world againe, and goe vnto the
 father. The blessed Euangelist S. Marke,
 doth write on this manner: When the **Mark. 16.**
 Lorde had spoken vnto them, hee was re-
 ceaued into heauen, and sat him downe
 on the right hand of God. These wordes **Luke. 24.**
 haue we written in Luke; He ledde them
 out into Bethany, and lyfte vp his handes,
 and blessed them. And it came to passe, as
 he blessed them, he departed from them,
 and was caried vp into heauen.

But he doth so liuely set out the matter
 (I meane the ascending vp of Chyriste into
 heauen, in the booke of the Actes of the A. **Actes. 1.**
 postles) that they may be ashamed to open
 their mouthes so, to saye, that the body of
 Chyriste is styll here in earth, wheresoeuer
 their holy annointed do blow vpon a peece
 of bread, or vpon a wafer cake.

Againe, when the blessed Apostle Saint
 Paule doth byd vs to seeke Chyriste, he byd-
 deth vs not seeke so, him in the Sacra-
 ment, but aboue in Heauen, where he syt-
 teth on the right hand of the Father. If ye
 be (saith he) risen againe with Christ, seeke **Colos. 3.**
 those thinges, which are aboue where
 Christ

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Philip. 3.

Christe sitteth on the right hand of God. And in an other place: Our conuersation is in heauen, from whence we looke for the Sauour, euen the Lord Iesu Christ, which shall chaunge our vyle bodyes, that they may be fashioned lyke vnto his glorious body.

Marke this argument.

By these wordes we doe plainly learne, that Christe is not onelic in heauen touching his manhode: but that hee shall also when he commeth againe, make our vyle and coꝛruptible bodyes, lyke vnto his glorious body. Whereby it should followe, if the body of our sauour Christe, beeing glorified and immoztall, can be euery where, or in moe places then in one at once: that our bodies also, sith that they shal be made like vnto his glorious body, could be euery where and in all places, after the generall resurrection, whereby the same that the Apostle doth speake of heere, shalbe perfourmed and fulfilled.

But this absurditie is so great, that no Christian euer is able to heare it. Christe himselfe, wylling that wee woulde seeke him none other where, but in heauen, and also arming vs against those false Prophetes that should goe about to perswade vs, that he is heere styl vpon the earth, doth
say

say these wordes: Take heede, I haue tolde **Math. 24.**
 you before, if they shall saye vnto you: be-
 holde, he is in the desert, go not forth: be-
 hold, he is in the secrete places, beleue not.
 Why should we then at these Antichrists
 bidding, run from altar to altar, and from
 pir to pir, for to seeke our sauiour Christe?

Dught we not rather to doe, as we reade **In vitis Paa-
 trum.**
 that an olde auncient Father dyd: vnto
 whome the deuill dyd appeare in the lyke-
 nesse of Christe, saying: Beholde, thy Lord
 and thy King? This good olde auncient fa-
 ther, hearing this blasphemous voice, dyd
 shut vp his eyes, saying: I will not see my
 Lord and my King in this world. For he
 him selfe, euen my Saviour and redeemer,
 dyd giue me warning, that if any shoulde
 say, that he were in the Desert, or in some
 secrete places: I should not beleue it. And **Math. 24.**
 so the fowle spirite did by and by vanish a-
 way from him.

If wee would doe the lyke, when these
 false annointed doe most lyinglie say vnto
 vs: Beholde, Christ is in this altar, or in
 that altar, hee is in this pire or that pire:
 this abhominable spirit of Idolatry, wher-
 by the Christian people is pluckte away
 fro the true worshipping of God, to the ho-
 nouring

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nourishing & worshipping of a peece of bread, which being a good creature of God, they make a stincking Idol should soone vanishe away from vs.

Heb. 1.

But heare yet what Saint Paule sayth: Christe hauing in his owne person, purged our sinnes, sitteth on the right hand of his Maiestie, in the highest places. And in another place he sayth: This man, after that he had offered one sacrifice for sinnes, sitteth for euer at the right hande of God, and from hencefoorth tarieth tyll his enimies be made his footstoole.

Heb. 10.

Let vs but mark this last saying of Paul. For heere he doth teach vs, that our Sauiour Iesus Christ, after that he had performed and done the thing, wherefoze he dyd put on our frayle nature, he dyd take it vp into heauen, where he sitteth downe in it, on the ryght hand of the Maiestie of God, not for a yere or two, or for to be heere at euery Papists beck, almost euery houre of the day, but for euer, euen tyll his enimies be made his footestole: which thing shall neuer be, tyll the worldes ende.

1. Cor. 12.

In the meane season, let vs followe the commaundement of the Apostle, where he sayeth: Whensoeuer yee eate of this bread, and drinke of this cup, ye shal shew forth the

the Lordes death tyll hee come . These woꝝdes, tyll he come : must be vnderstanded, eyther of his manhode, oꝝ of his Godhead. But of his Godhead they can not be vnderstanded : foꝝ, touching it, he is wher so euer two oꝝ thꝛee are gathered in his name : much moꝛe, where the whole congregation of the faithfull are assembled together, foꝝ to heare his woꝝd, & to receaue his holy Sacraments. They must then of necessitie be vnderstanded of his manhood: which if it were there, the Apostle needed not to say, tyll he come: foꝝ he should be there already pꝛesent.

Math. 18.
Irido. de
eccle. offic.
cap. 10.
Vmb. Hexa.
lib. 3. cap. 5.

These places and other lyke, which I neede not now to bꝛing in, (foꝝ I haue wytnesses enow for theyꝝ foꝛwe, of the which, yet two do make dyꝛectlie against them) do sufficientlie declare, that these woꝝds of our Sauour Chꝛiste, This is my body, ought not to be taken in that sence and signification, that they wyl haue vs to take them foꝝ.

Math. 26.
Mark. 14.
Luke. 12.
1. Coꝝ. 12.

Fyꝛst and foꝛmoꝛste, let vs marke the whole tenour of the woꝝdes. Chꝛiste our Sauour sayeth: This is my body, which is giuen for you . Heere he speaketh of a mortall body, which in all thinges was lyke vnto our bodyes (sinne onelie excepted)

Hebꝛ. 2.
Hebꝛ. 4.

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ted) and which hath a due proportion of lymmes, with all other dimensions that pertayn to an humaine bodie, and without the which, it coulde be no humaine body.

John. 20.

And I doo beleue that hee dyd rylse againe, and was glorified in the same body, hauing his due proportion of lymmes, and all other dimensions styl, that doo pertaine to mans body. I beleue also, that the same body (though it be now immortall) is styll of a iust height, length, bzeadth, and thickenesse, hauing a head, armes, hands, & fete, and all other members that are required in a perfect mans body.

**Martians
heresie.**

Which thing they will confesse (except that they will affirme with Martian) that Chziste had a phantasticali bodie, which appeared outwardlie to be a verie mans body, and yet was none. Or, except they will saye with Eutiches, that the body of Chziste is deified, or turned into the Gods head. But I know that they would not for all the goodes in the world, be companions of Heretiques.

**Eutiches
heresie.**

A question.

Therefore, I woulde fayne knowe of them, holwe and after what sort this body of Chziste, which lacketh nothing to the perfectiō of an humaine body, shoulde be in such

such a small peece of bread. I am sure that they will say that the body of Christe is in Heauen, on the right hande of the Father, with his due proportion of lymmes, and other dimensions that appertayne to a perfect mans bodie, that is to witte, with his iust height, length, breadth, and thicke- nesse.

But it is in the Sacrament without any of all those things, so that if we aske them, where the head is, where the fete be, and the armes: they wil immediatly aunswer, that all is headde, all is fete, all is armes, breast, and shoulders, & that we must seeke there fo: no distinct proportion of lymmes, no: any due order of the members.

It is a monstrous body that the Papists wyll haue in the Sacrament.

But let them drinke water tyl with the Swannes of Thamesis, tyl they haue proued their monstrous doctrine by the word of God, or by the authozity of the auncient Fathers of the true Catholique Church: and then I warrant that they shall neuer goe drunken to bed.

Yea, they are not ashamed to say, that in the Sacrament, the body of Christ doth occupie no place, and yet they wyll haue there, the selfe same body that was bozne of the Virgin, that hong on the Crosse, and that ascended vp into Heauen.

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Is not this I praye you, to spoyle our Sa-
uiour Chziste, of the verity and trueth of a
body?

August. ad
Dardanum.
Epist. 57.

For, as Saint Augustine sayth. Take
away the lymittation of places from the
bodies, and they shalbe no where, and be-
cause that they shalbe no where, they shall
not be at all. Sith then, that they will not
haue y body of Chziste to occupy any place
in the Sacrament, wee can conclude none
other by the wordes of Saint Augustine,
but that it is not there at all. For, the na-
turall body of Chziste dooth occupy a place,
wheresoeuer it be, as ours shall, after the
generall resurrection of all fleshe.

August. de
essentia di-
uinitatis.

So the same Saint Augustine sayeth, a
lyttle after the place besoze rehearsed. *Ne
dubites christum esse in aliquo loco cœli, prop-
ter veri corporis modum.* Doe not doubt,
Chziste to be in some one place of heauen,
because of the property and measure of a
verie body.

Agayne, he sayth: *Christum secundum
humanitatem, visibilem, corporem, localem,
atque omnia membra humana veraciter ha-
bentem credere conuenit, & confiteri.* We
must beleue and confesse, that Chziste ac-
cording to his humanitie, is visible, hath
the substance and properties of a body, is
coll

contayned in place, and verily hath all the members, and the whole proportion of a man. These testimonies are so manifest, that valesse the papists haue whozish foreheads, they will blyth and be ashamed.

But heere they wyl alleadge against **Objection.** mee, the wonderous woꝝkes that our Sauiour Chꝛiste did woꝝke in his body, bothe afoze his resurrection and after, saying: Maye not the naturall body of Chꝛiste, be **John. 6.** as well vnder a small peece of breade, as he **Math. 14.** dyd walke vpon y waters, which is cleane contrarie to the nature of an humaine body **John. 22.** by, or as well as he dyd come into his Apostles, thꝛough the Doꝛes, beeing shutte fast? Is the hand of God now shortened? or is he not styll almightie, and able to do whatsoeuer he will, bothe in Heauen and in earth?

Answer. No man, I trowe dooth denie the almighty power of God. For we do all confesse, with all submission and due reuerence, that he is able to do whatsoeuer he will, bothe in heauen and in earth. But it followeth not because he is almightie, and able to do whatsoeuer he will, that therefore, he will do whatsoeuer we shall imagine or inuent out of our owne heads, and braynes, besides, or against the manifest

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and sacred Scriptures . Wee must not
 thinke that his omnipotencie or almightie
 power , will be bounde to our vaine ima-
 ginations and phantasies.

The chyl-
 dishe argu-
 ment of the
 Papistes.
 A possibili-
 ad esse non
 valet conse-
 quentia.
 Gene. 1.

Gene. 7.
 Colof. 3.
 Galat. 3,

Tertu. cont.
 Praxeam.

Againe, it hath bene alwayes counted a
 chyldishe argument , and vnwoorthy to be
 vsed among the learned, to reason , *a posse
 ad esse* . For who woulde not deride and
 laugh him to scoorne , that would reason
 after this maner: God is able through his
 omnipotencie, and almightie power, to doe
 this or that, *Ergo*, he hath done it: God was
 able to make vs Swyne, Sheepe, Oxen,
 Horses, Trees, Stones, Frogges, Lye,
 Dogs, &c. Yet he hath not done so, but of
 his mere goodnesse and mercie , hee hath
 made, vs after his owne similitude and Im-
 age , for to inherite with him his glori-
 ous kingdome of heauen.

Hearken what that auncient Father
 Tertullian sayth , touching the omni-
 potencie or almightie power of God . Some
 man peradventure (sayth hee) will saye,
 there is nothing vnpossible to God : let vs
 vse this saying in our presumptuous fan-
 cies , and then maye wee imagine of God,
 whatsoeuer we list, as though he hath done
 it, because he is able to doe it. For we must
 not thinke, because that God is almightie,
 that

that therfoze he hath done the thing which he neuer did. *Sed an fecerit requirendum est:* But wæ must first enquire whether hæ hath done it oꝛ no. And so there shall be some thing vnpossible to God, that is to wit, whatsoeuer he wil not. *Dei enim posse, velle est, & non posse nolle.* For, in God to be willing, is to be able, and to be vnwilling, is to be vnable.

Non autem quia omnia potest facere, ideoque credendum est illū fecisse, sed an fecerit requirendum est. *Posse, Nolle.*

And vnto this may be added the saying of Theodoretus, who is also a verie ancient wziter. God (sayth hæ) is able to doo, whatsoeuer he wyll, but he wyll doo none of those thinges, that be not in him of their owne nature. Sith then, that God is true of his owne nature, he can do nothing that is against his woꝛde. Not because (sayth the other catholique Fathers) that he is not able to it: but because that he will do nothing against his owne nature. And againe, because that it is vnmeet that he should woꝛke against him selfe. Thus farre hæ.

Theodor. in suo. 30. dial. qui dicitur impatibilis.

We may vnderstand by these authorities now by me alleadged, howe we ought to reason vppon the omnipotencie and almightie power of God. It is not enough for vs to say: God is almighty and able to do all thinges: Ergo, the body of Christe,

D. y.

is

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is reallie and substantiallie, flesh, blood, and bones in the Sacrament, but first wee must enquire whether God wyll haue it so or not.

Heb. 10. If the worde of God should certifie vs, that hee would haue the body of the onelie begotten sonne our sauour Iesus Christ, after the same monstrous sorte in the Sacramēt, as they doe imagine, any wyl haue other men to beleue : then ought wee to beleue it vndoubtedlie, and without any contradiction or resistance.

Heb. 1. But the Scriptures doe teach vs cleane contrary. For, they all testifie vnto vs: That Christe our Sauour, hauing offered one oblation or sacrifice for sinnes, is set down on the right hande of God for euer, tarying there tyll his foes be made his footestoolle. As it hath bene sufficiently proued before.

Heb. 10. They doe therefore alleadge in vaine, the omnipotencie, and almighty power of God, for to proue thereby, they deuillish and monstrous opinion, being in this poynt lyke vnto the Annabaptists: which, when they be so sore pressed with y^e Scriptures, that they knowe not which way to escape, doe flie straight waye vnto the Spirite, hauing then none other thing in their

The Papistes lyke the Annabaptistes.

their mouthes : but the spirite, the spirite. So, these ioly felowes, when they be beaten with the Scriptures, that they haue not one word to say, will by and by with a great circumstance of wordes, and setting about, alleadge the omnipotency and almightie power of God, setting forth his wondrous workes, and myracles, that hee hath wrought by it, that so they maye vnder the shaddowe of them, deceaue and blinde the poore vnlearned people, which haue no vnderstanding no: perceyuerance of thinges.

The fetches
of the Pa-
pistes.

These be for the most parte, the goodly argumentes and reasons that they doe vse: if God hath done this thing, or that thing (then wyl they bring in some excellent miracle that God dyd worke in tymes past) may not be by his omnipotencie & mightie power, bring to passe that the naturall body of his sonne Christ, should be in the Sacrament: ye may see, howe these new fangled fellowes doe most shamefully deny the omnipotencie of God.

The shame
full argu-
mentes of
the papists.

These and other lyke thinges, they doe daylie vomitte out against the true Ministers of Gods worde, in theyr rayling Booke, & vpon their Alebenche, where as they them selues are vtter enemies, and

The Pa-
pistes be vt-
ter enemies
to the al-
mighty po-
wer of God.

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**Fyre and
sworde, are
the best ar-
gumentes
that the pa-
pistes vse.**

subuertors of the omnipotencie & almighty power of God. For they do preach, and dayly shew, teach and write, and also with fyre and sworde, compell men to beleue, that Chyriste can not giue vnto vs his flesh to eate, except his naturall body, that hee tooke of the Virgin Marie, that dyed vppon the Crosse, and ascended vp into heauen, be there in the Sacrament, really and substantiallie in deede, moze like a monstrous thing, then an humaine booy.

**How Chyrist
feedeth vs
with his
body and
blood.**

Whereas on the contrary, we do bothe beleue and teach, that our Sauour Chyrist is able by his euerlasting and almighty spirite, when so euer we do worthilie receiue his Sacramēt, to fede with his most precious flesh and blood, bothe our soules and bodies vnto lyfe euerlasting: and yet that he needeth not therfore, to come down from Heauen, nor to be after such a monstrous fashion in the Sacramentall bread and wine.

1. Iohn. 1.

Mark this.

For, as the blood of our Sauour Chyrist doth cleanse vs from all our sinnes, and yet wee neede not to haue it really present with vs, for to be washed or bathed in it: so Chyrist our sauour, according to his promise, dooth daylie, or when so euer we do come worthilie to his holie Table, fede bothe

bothe our bodyes & soules, with the whole
some and Heauenlie fode of his pzeious
body and blood, and this doth hee by his e-
ternall and almightie spirit, so that he nee-
deth not therfore to come downe at the
becke and commaundement of euerie iug-
ling Papiste, and to be really pzeent in a
peece of their stearched breade, after that
they haue with gaping & blowing, spoken
fowze or fve woꝛdes vpon it.

Let any man that hath any sparke of
the spirite of God, iudge, whether this ma-
ner of feeding vppon the body and blood of
Christe in the holie Sacrament (which as
I sayde, is done by his eternall spirite)
doth not in all points agree with the holy
Scriptures, & with the almighty power of
God: who is neuer wunt, sith that of his
owne nature hee is moste true, to doe or
woꝛke any thing against his owne woꝛde
and sacred Scriptures, whereby wee are
certified: That the heauens must holde our **Actes. 3.**
Saviour Christe, tyll all thinges be resto-
red againe, that God hath spoken by the
mouth of all his holie Prophetes since the
world began.

The examples that they doe bring of
the walking of our saviour Christe vppon
the Waters, or of his comming in to his
D. iij. Disciples

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John. 6.
Math. 14.
John. 20.

Disciples and Apostles, when the Doores were fast shutte, if they be well considered and looked vppon, it shalbe easie for to perceaue and vnderstand, that they make nothing for them, but rather against them.

Christe had
a true and
naturall bo-
dy.
Due pro-
portion of
limmes.
No suche
thing in the
sacrament.

For, when our Sauour Christe dyd walke vpon the sea, (although he dyd it by his diuine and godly power) yet had he at the same present howe, his true & naturall body, with due proportion of limmes, and all other dimensions that doo pertayne to a mans body: so that he could then be seene with the bodily eyes of his Apostles, and taken vp sensibly into the Boate that they were in. But no such thing will they allow in their monstrous being of Christ his true and naturall body in their Sacrament. Therfore, this example maketh not for them, but against them.

John. 20.
The Apo-
stles lye.

Nowe againe, where they saye that our Sauour Christe, dyd goe in to his Apostles through the Doores, being fast shut, here they make a shamefull lye. For neither in the Greeke, nor in the Latin, we shal finde that it is wrytten, through the Doores being fast shutte: but the Doores being shutte, or when the Doores were fast shutte. Where by the Euangeliste doth signifie vnto vs the tyme, that our Sauour Christe came
into

into his Disciples. For, thereby maye we
vnderstand, that it was verie late in the
night, when he came in to them. As when
any of vs dooth say: I came home by candle
light, or when all the doores were fast shut:
yet no man is so foolish, as for to construe
vpon his wordes, that he had light borne
afoze him, or that he went in, thzough the
doores: but by this manner of speaking, we
be wunt to gather, that it was late in the
night when he came home.

The doore
being shut,
that was,
in night
season.

Moreover, we do reade in the booke of
the Actes, that the Apostles were put in
the common prison at Ierusalem: but the
Angell of the Lorde, by night opened the
doores of the prison & brought them forth,
the doores of the prison being shutte fast
again, as sure as it was possible, and yet
none of the Keepers that were standing
without before the doores, & keeping them
with all diligence, dyd espie it, when it
was done.

Actes. 5.
The Apo-
stles put in
the common
prison.
The Angel
of the Lord.
Doores of
the prison
fast shut.

Lyke wise in the same Booke, we finde
written, that when Herode would hane
brought forth Peter, for to put him to
death, the Angell of the Lorde dyd come
vnto him, as he slept betwene two Sould-
iours, bounde with two chaynes, and the
Keepers that watched and warded the pri-
son

Actes. 22.
Herode.
Peter.

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The Angel
smote Pe-
ter on the
syde.

son , standing without befoze the dore,
And as soone as the Angell smote Peter on
the syde and waked him, his Chaynes fell
of from his handes, and also that when he
and the Angell were past the first and se-
cond watch, & were come to the iron gate,
that leadeth into the Citty: it did open vnto
them of his owne accorde.

Shall we saye nowe , that an Angell,
was able so to open and shutte againe the
dore of the prison that the Apostles were
in , that none of the keepers coulde per-
ceave noz espie it when it was done ? And
that our sauour Chyriste, who is the Lorde
of all Angels, was not able to open & shut
againe the dore of the Parloz , where his
Apostles were , eyther by the mynisterie
of his Angels , or by his owne diuine and
godly power, but that he must be seene and
heard, when he was doing of it? Shall the
Iron gate of Herodes prison open of his
owne accorde vnto Peter , and vnto the
Angell , and shall not the dore of the Par-
loz, where the Apostles were gathered to-
gether, open and shutte againe of his owne
accorde, vnto the onely begotten Sonne of
God: but that eyther it must be opened by
mans hand, or else the sonne of God must
creepe thzough it ?

Here

Here then do we learne, That all power is giuen vnto our sauiour Christ, bothe in heauen and in earth, and that all creatures be subiect and obedient vnto him. For, he did declare no lesse by this miraculous coming in to his Apostles & Disciples. Therefore, when they doe say, and all to maintain their monstrous doctrine, that Christ went through the doores as they were fast shut, which thing they doe by false interpreting of the Scriptures, as it dooth appeare both by the Greeke and Latine texte : they doe not a lyttle derogate to his diuine & godly power.

For, they make that he coulde not come to his Apostles, the doores being fast shut: except hee shoulde put away from him all the properties of his true and naturall body, that hee tooke of vs, in the Virgins wombe, of whome hee tooke his vndefyled substance, & specially, sith that, after their doctrine and sayings, he went through the same doores being shutte, as he is in theyr Sacrament, where they wyl haue his bodye to bee without his due proportion of lymmes, and all other dimensions that doe pertaine to a perfecte mannes body, which is nothing else but to take away altogether, the verity, and trueth of his manhode.

But

Math. 28.
John. 17.
Heb. 2.
Philip. 5.

The blasphemie of Papistes.

Against Popish

Luke. 24.

John. 20.

Heb. 1.

**This must
the Papists
do, if they
will haue vs
to beleue in
them,**

But let vs graunt vnto them, that he went, as they will haue it, through the doores, as they were made fast, what shall they get by it? For after our sauiour Christ was gotten in, and the Apostles were abashed and afrayde, supposing that they had seene a spirite: he sayd straight wayes vnto them. Why are ye troubled, and why doo thoughts arise in your hearts? Beholde my handes and my feete, that it is euen I my selfe, handle me and see: For, spirites haue not flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete.

Now, hauing the Scriptures so playne vnto vs, as wee haue, which doe witnesse vnto vs, that our Saviour Christ, hauing in his owne person, poured our synnes, is set downe on the right hande of his Father on high: we are abashed at their doctrine, and be afrayde, least they will haue vs to receaue and worship a false Christe, wee are troubled at the straungenesse of this new learning of theirs, and thoughts doe arise in our hearts. Therefore, if they will haue vs to be without trouble in our consciences and mindes: if they will haue vs to beleue and credyte them, let them so worke, that wee may so handle, and see him

him, let them shew vs his handes, and his
feete, and then the battaile is fought, and
the victorie theirs.

For Saint Augustin sayth plainly with-
out any darke speaking . *Christum secundum* August. de
humanitatem, visibilem, corporeum, loca- essentia di-
lem, atque omnia membra humana veraciter uinitati.
habentem credere conuenit, & non confiteri.

That is to say in Englishe: We must be-
leeue and confesse, that Christe according
to his humanitie, is visible, hath the sub-
stance and properties of a body, is contei-
ned in place, and verilie hath all the mem-
bers, and the whole proportion of a man.
Therefore, let them as we haue sayd, shew
vnto vs, that we may see Christ in y^e cake,
or otherwise, the felde is ours, the ouer-
throwe and shame theirs.

The. 15. Chap.

¶ What it is to be guiltie of the body
and blood of Christe.



At nowe I wyll come to Obiection.
their comon obiection, that
they be wunt to make out
of the eleuenth Chapter of
the first to the Corinthians,
where the Apostle dooth saye. Who so euer 1. Cor. 11.
shall

What it is to be guiltie of the
 shall eate of this breade, or drinke of this
 Cup vnwoorthily,shalbe guilty of the bo-
 dy and blood of the Lord: for he shall eate
 and drinke his owne dampnation, because
 that he maketh no difference of the Lords
 body. How could it be (say they) that they
 which do eate of this breade, and drinke
 of this Cuppe vnwoorthily, should be guilt-
 tie of the body and blood of Chziste: or that
 they shoulde eate or drinke their owne
 dampnation, because that they make no
 difference of the Lordes bodie: excepte the
 verie naturall body and blood of Chziste,
 were there present in the holpe Sacra-
 ment? I will first declare what it is to re-
 ceauē this holie Sacrament vnwoorthilie,
 and then will I aunswere at large to all
 the rest.

Aunswer.

What it is
 to receaue
 the Sacra-
 ment vn-
 woorthily.

They eate and drinke vnwoorthilie this
 holy & blessed Sacrament, that come vnto
 it, not hauing truly examined their owne
 selues, that come vnto it, without faith in
 the merites of the death, passion, and blood
 shedding of our Saniour Iesus Chziste, or
 without true repentaunce, vnfayned con-
 fession of theyr sinnes vnto God, without
 amendment of theyr owne lyues, & with-
 out loue and charity. They do also receiue
 vnwoorthilie, that handle the mysteries
 other

body and blood. &c.

88

otherwyse then the Lord hath instituted & ordayned them. For, they can not haue a deuout minde to God, that presume to minister or receaue the Sacramentes & Mysteries, otherwise then the Authoꝝ of them hath appointed. For, there shalbe a iudgement, where euerie man shall giue answer, howe hee hath receaued, even at the day of our Lord Iesus Chyste.

For, they that come to it, not obseruing the tradition, ordinaunces, and institution of the Lord, and without a Chyistianlike conuersation: are guiltie of the body and blood of the Lord. Saint Ambrose sayth: *Ambr. in. 1. Cor. cap. 11.* But what is it to be guiltie of the body & blood of the Lord: even to be punished for his death. For, he is dead for them, that set naught by his benefite.

Saint Ciprian also sayth. *Ciprian ad* *Impiis in morte Christi nullus super est quastus, iustissime eos beneficia neglecta condemnant.* That is to say: the wicked haue no gaine by the death of Chyste: but the benefites, that they haue despised, doe most iustlie condempne them. Saint Augustine plainlie sayth: *August. ad Bonifacium Epist. 50.* *Habent foris sacramentum corporis Christi: sed rem ipsam non tenent intus, cuius est illud sacramentū. Et ideo sibi iudicium manducant & bibunt:* Outwardlie they haue the Sacrament

August. de
tempore, &
sermo. 20.

Athana. de
passione, &
cruce Do-
mini.

Augu. con-
tra Cresco-
nium lib. 2.
cap. 13.

What it is to be guiltie of the
cramment of Chyistes body: but the thing it
selfe inwardly in theyr heartes they haue
not. And therefore they eate and drinke,
theyr owne iudgement. Againe, he sayth:
Reius erit, nō parui pretij, sed sanguinis Christi,
qui violat, & commaculat, animam, Christi
sanguine, & passione mundatam. He is guiltie
of no small price, but euen of the blood of
Chyiste, that defileth his owne Soule, that
was made cleane by the passion, and blood
of Chyiste. Anathasius also sayth: *Adorantes*
Dominum, neque ita, vt dignum est eo, vis-
centes, non sentiunt sereōs fieri dominica mor-
tis: Worshipping our Lord, and not lining
so as it is meete for our Lorde, they feele
not that thereby they are made guiltie of
our Lordes death.

So that we maye easilie perceyue, by
these testimonies, that Saint Pauls mea-
ning is, that the wicked, resorting vnto
worthelie to the holie Mysteries, and ha-
uing no regarde what is meant thereby,
and maketh no more account of it, then
if hee vpd eate and drinke at an Alehouse,
vppon an Alebenche, is guiltie of the
Lordes body and blood. For so Saint Au-
gustine speaketh of the Water of Bap-
tisme: *Baptismum multi habent, non ad vi-*
tam eternam, sed ad penam eternam, non ben-

body and blood of Christ. 89
ne utentes tanto bono. That is to say: Some
haue Baptisme, not to life euerlasting, but
to paine euerlasting, not well vsing so good
a thing. Thus you haue heard out of those
auncient Fathers, what it is to be guiltie
of the body and blood of the Lord.

Whereby our Pope Catholiques may
learne, that they all receyue this Sacra-
ment, vnworthilie, and that they are all
guiltie of the body and blood of the Lord,
and so eate and drinke their owne damp-
nation: For, they do most shamefully alter
and chaunge the holy institution and ordi-
nance of our Sauour Christe, not onelie
in this, that they do without any ground
of the Scriptures, take away the Cup of
the Lord, from the Laitie, or laye people,
for whome he dyd shed his precious blood,
as well as for our gallaunt maisters of the
Cleargie: but also in this, that they do suf-
fer their chaulings to eate and drinke vp
all alone, blessing the people with an emp-
tie Coppe, and sending them home againe,
as much foles as they came.

But if they be guiltie of the body and
blood of the Lords, if they eate and drinke
there (I meane in the Sacrament) they
owe dampnation, and yet do not vnder-
stande or perceaue in what perill they

Baptistes
are guiltie
of the body
and blood of
Christe.

Baptists al-
ter Christe
his holy in-
stitution.

Ca, Lob.

A Baptis-
cal blessing.

Why the
Papistes
can not per-
ceyue in
what peryll
they be.

1. Cor. 1.

Bothe kin-
des to be
receyued.
Math. 26.
Mark. 14.
Luke. 22.

Per conco-
mitantiam.
A terme of
the Papists
that in re-
ceyuing part
we receyue
the whole.

The Sacrament ought to be ministred
be, and that verie dampnation doth hang
ouer their heads, it ought to be no meruail
vnto vs. For God hath giuen them ouer
into a reprobate sence, he hath made theyr
wisedome, mere foolishnesse. And why: be-
cause that they haue preferred their owne
wisedome, before the wisedome of our Sa-
uiour Chziste, who is the wisedome of the
heauenlie Father.

The. 16. Chap.

¶ The Sacrament ought to be ministred to
all the people in bothe kindes.



Our sauour Chziste dyd ap-
point, institute, and ordaine
that his holie Sacrament
should be receyued in bothe
kindes, and that the sayth-
full should take the mysticall Cuppe, and
deuide it among them selues. For, these
are his wordes: Take this, and deuide it
among you. Which thing they dyd im-
mediatlie. For as the blessed Euangelist
S. Marke doth write: They all dranke of
it. So, no will these wise folkes say, it need-
eth not to be so. For sith the bread is the
naturall body of Chzist, it can not be with-
out blood. If the people then do receyue

to all people in bothe kindes. 90
the bread being made the body of Chyſte,
they doo, *per concomitantiam* (ſoꝛ ſo they
term it, wherby they ſignifie, that the bo-
dy can not be without y^e blood, noꝛ the blood
without the body) receaue bothe the fleſhe
and the blood together, and haue no neede
to receaue the myſticall Cup, ſoꝛ that were
to receaue the blood of Chyſte twiſe.

In dede, Chyſte our Sauour had not
the witte, to perceyue ſo much, oꝛ elſe, his
minde was ſo much vpon his Death and
Paſſion, that he ſhould ſuffer the nexte
day, that he wiſt not well what he dyd. O
ye blinde buſſardes, and wicked obſtinate
enimies of all trueth, wyll ye ſet the wiſe-
dome of God to ſchoole? Oꝛ if it be ſo as ye
ſaye, that the one is ſufficient, ſo that re-
ceyuing the one, we receyue bothe toge-
ther. What neede haue your ſhauen Ma-
dianites, of ſupping and lycking, as they
uſe theyꝛ abhominable and blaſphemous
Maſſes? If by your goodly *Concomitantiam*,
the fleſhe and blood, are ſo contayned and
ioyned together vnder the accidentes of
bread (as ye ſay) that no man can receaue
the Sacramentall breade, but he muſt re-
ceave bothe the body & blood together: why
doo your Pꝛeſts bothe ſup and licke vp the
blood ſeuerally by it ſelf in y^e Challice: why

The Pa-
piſtes make
Chyſte our
Sauour to
haue no wit
oꝛ vnderſta-
ding, what
he dyd oꝛ
ſayde at his
laſt ſupper.

Math. 26.
Mark. 4.

The Sacrament ought to be ministred
is it not as lawfull for the Laitie or laye
people, to drinke the Cup of the Lorde, as
yee make it lawfull for your annoynted
Gentlemen? Was it not as well instituted
for vs, as for you, or for either? Doth not
the wisdom of God say him selfe: Drinke
ye all of this? And Marke writeth, that ac-
cording to the Lordes commaundement,
they drinke all of it.

Objection.

Yea, say they: But this was spoken to
the Apostles onely, who alone were there
present: We read not that there were any
besides them in the company of Christe, or
that sate with him at boorde, when he dyd
institute this Sacrament. With then that
the Priestes are the Apostles successors, it
is most requisite that they should comuni-
cate in bothe kinds, & that the Laity or lay
people of whome none was with Christe
at the first institution of the Sacrament,
do content them selues with one kinde.

Answer.

Verilie this is well hit. If they do put
away the Laye people from the mysticall
Cup, because that none of them was pre-
sent with Christe at the first institution of
his Sacrament: how dare they be so bolde
to minister vnto them, the Sacramentall
bread, sith y Christe did giue it to none of
the Laitie then, nor commaunded afterward
that

to all people in bothe kindes. 91

that the one shoulde be moze giuen vnto them then the other? And howe doth it chaunce, that when your sacred Apostles do communicate without Masse, and receyue the Sacrament at theyr holy Brethrens handes, they do vtterlie refuse the mysticall Cuppe of the pzeious blood of our Sauour Iesu Chyriste? Are they the Apostles successoꝝ onely, whyles they say Masse: do they not runne into the curse of Pope Gelasius, whose wooꝝdes are these: We haue vnderstanded, that some hauing onely receyued the holie poꝛtion of the bodie, to abstayne from the Cup of the holie blood. But sith that they are moued by a sonde superstition which I knowe not, thus to abstayne: eyther let them receyue the whole Sacrament, oꝛ be put from all. For, there can be no deuision of this one Sacrament and high misterie, without great sacriledge.

The glose that is wꝛitten vpon this Canon doth also say: It is not without a iust and necessarie cause that the Sacrament is taken vnder bothe kindes. For the kinde oꝛ foꝛme of bread, is referred to the fleshe: and the kinde oꝛ foꝛme of Wine, to the soule. Again, it is taken oꝛ receiued vnder bothe kindes, foꝛ to signifie that Chyriste did

W. iij.

take

The popish
Prestes
maye not
dꝛinke the
blood of
Chyriste, but
onely when
they be at
Masse.

Gelasius
Papa, de
cont. disti. 2.
Cap. com-
perimus.

The glose
vpon the
same Ca-
non.

The Sacrament ought to be ministred
take vppon him, bothe an humayne bodie,
and an humayne soule, and also for to sig-
nifie that the receyuing of this Sacramēt
is auayleable vnto the fleshe, and also to
the soule. For, if it were only receiued vn-
der one kinde, it should be signified that it
is auailable only for the tuition and safe-
garde of the one.

Gerardus
Lorichius,
in. 7. patt.
canonis.

Blasphemy at
this ye Pa-
pists.

Then wee
see that the
Papists are
pestilent, de-
testable, and
blasphemous
heretiques.

Hearken what Gerardus Lorichius, one
that is a great defendour of Transubstā-
tiation, and a Papist for his lyfe, sayth to
this matter. There be false Catholiques
(sayth this man) that are not ashamed by
all meanes, to hynder the reformation of
the Church: They to the intent the other
kinde of the Sacrament maye not be re-
stored vnto the Lay people, spare no kinde
of blasphemies. For they say, that Christe
sayde onely to his Apostles: Drinke yee all
of this. But the wordes of the Canon be
these: Take, and eate ye all of this. Where I
beseeche them, let them tell mee, whether
they will haue these wordes also, onelic to
pertayne to the Apostles. Then must the
Lay people abstaine from the other kinde
(the bread also.) Which thing to say, is an
heresie, and a pestilent, and a detestable
blasphemie. Wherefore it followeth, that
eche of these wordes was spoken vnto the
whole

to all people in bothe kindes. 92
whole Church. Thus farre Lorchius, the
papistes owne Doctour.

Let them make what shifte soeuer they
wyl oꝛ can, they shall neuer be able to
cleere them selues, but that they be moſte
abhorrible pꝛophanatoꝛs of the Lords
Sacramentes and Mysteries, and also
moſt detestable and accursed sacriledgers,
ſith that they do not only rob the Chꝛisti-
an people, foꝛ whome our Sauioꝛ Chꝛist
dyd shedde his moſt pꝛecious blood, of the
cheefe and moſt pꝛincipall parte of his Sa-
crament: but also do abſtayne them selues
from it, when soeuer they lyst, hauing
no commaundement of the Lord foꝛ to do
any ſuch thing. Wherefoꝛe we may turne
the ſaying of Saint Baſill againſt them,

Baſil, moſ-
ral. Summa.
Cap. 14.

who ſayth theſe woꝛdes. Who ſo foꝛbyd-
deth the thing that GOD commaundeth,
and who ſo commaundeth the thing that
GOD foꝛbiddeth: is taken as accursed of
all them that loue the Lord. Where you
haue done the lyke, againſt the commaun-
dement of the Lorde, and commaunded
what he hath flatlie foꝛbidden, your whole
Religion declareth: foꝛ thꝛough your
owne commaundementes, ye make Gods
commaundements of little foꝛce: yea, you
haue done contrarie to your owne lawes,

Math. 15.

P. iij.

and

The Pa-
pistes doe a-
gainst their
owne De-
crees.

Ciprian. ad
Cornelium.
papam.
Episto. 2.

Haymo, in
1. Cor. 11.

The Sacrament ought to be ministred
and Decrees, which doe excommunicate all
those that dare presume to take halfe of
this Sacrament, and leaue the other halfe
vntreceyued.

The blessed Martyr Saint Ciprian
doth say: How shall we teach, exhort, and
prouoke them (saith he) to shed their blood
for the confession of the name of Christe:
if wee doe denie, or wyll to giue vnto them
the blood of Christe, when they shoulde
fight and stande manfullie in the quarrell
of theyr Maister and Lord Christe? Or,
howe shall wee make them apte to drinke
the Cup of Martyrdom, if we doe not per-
mitte or suffer them to drinke the Cup of
the Lorde in the Church, by the right that
they haue to communicate with vs? Maye
not all men see and perceyue by these fewe
wordes of this holie and blessed Martyr,
what wrong and iniurie these Antichrists
doe vnto vs? Haymo sayth: *Appellatur ca-
lix communicatio, propter participationem: quia
omnes communicant ex illo.* The Cup is cal-
led the communication, because of the par-
ticipation: for that euerie man receaueth
of it. This sayth he, and yet no Protestant
or Calvinist.

If any warre doth chaunce for the name
of Christe (as is at this daye in Fraunce
and

to all people in bothe kindes. 93
and flauanders) or if any persecution for
his Religions sake doth happen, they will
giue vs good leaue to stand in the forefront
of the battayle: yea, they will thrust vs
forwards, & be ready them selues to shed
our blood, and yet they wyl not as much as
suffer vs once to receyue the mysticall Cup
of the Lordes blood, whereby we should be
animated and encouraged to shed our hart
blood in the quarrell of his trueth.

Besides this, any chyldre may easily per-
ceyue these fewe authorities by me allea-
ged, that they were wunt in the Prima-
tiue Church to minister indifferentlie vnto
to all men (of what condition or estate so-
euer they were) the Communion in bothe
kindes, and that it was counted a playne
sacriledge, (that is to saye) a playne rob-
bing of Gods glozie, to do otherwise. For,
they dyd alwayes sticke to the institution
& ordinance of the Lord, tyll at the length,
in the abhominable and sacriligious Coun-
saile of Constance, a most wicked and vn-
godly Decree was made to the contrarie.
Many other reasons are they wunt to bring
for the defence of their accursed and dete-
stable sacriledge.

For the mysticall Cup (say they) were in-
differentlie ministred vnto all men and
women

The Com-
munion mis-
nistred in
bothe kindes
in the pri-
matine
Church.

The Coun-
cell of Con-
stance was
holden in
the yere of
our Lord.

1414.

Obiection.

The Sacrament ought to be ministred
 women that come to the Lordes boorde, it
 might chaunce that it should be at one time
 or other spyled, which thing coulde not
 happen, without a great flaunder in the
 Church: and therfoze for auoyding of this
 offence that might happen (by reaso many
 hath the palste and falling sicknesse) it hath
 beene appointed by the Fathers, that the
 Sacrament should be onely ministred vnder
 one kinde.

Answer.

Belike our Saviour Chziste, the wise
 dome of the Father, when hee dyd first in-
 stitute his Sacrament, coulde not by his
 eternall spirite, foresée such things, nor yet
 the blessed Apostle Saint Paule, when hee
 dyd aboue. xxvi. yeres after his Maisters
 ascention, write vnto the Church of the
 Corinthians. Might not we by as good a
 reason, because that many offences doe dai-
 lie arise, by the preaching of Gods worde,
 put downe the Scriptures altogether, as
 Antichziste is wunt to doe wheresoeuer he
 beareth any rule? Might we not with as
 iust cause, sith that many do surfet by meat
 and drinke, and in their drunkennesse, doe
 worke mischæse, take away cleane from
 them, the vse of meate and drinke? Shall
 we, because that good things may through
 the naughtinesse and negligence of men be
 misused,

The Pa-
 pistes make
 Chziste to
 be verie ig-
 norant.

I. Cor. II.

to all people in bothe kindes. 94
misused, take away the right vse of them?
or abolish therefore the institution and or-
naunce of God, who hath ordained and ap-
pointed such thinges for the comfort and
health of man?

Let them give a straight charge to their
Ministers, that they be sober and discret,
when that they goe about such holy misse-
ries, and that they take good hede to them-
selues, y^e no such offences doe arise through
their negligence, or rashe behaviour. If
they would doe so, and suffer the holy insti-
tution of the Lord to stande whole: then
should they doe well, and please God highly
who requireth nothing else, but a true o-
bedience towards his statutes and lawes.
Wheras in doing as they doe, they declare
them selues to be voide of the Spirit of
God, and of all due obedience that ought to
be in all faithfull Christians, and true ser-
uauntes of God. For we must be subiect to
God in obedience, ioyned to him in our
willes, and vnited in our affections.

If we should (saye they againe) minister
the mysticall Cuppe to the Lay people, we
shoulde be sayne to keepe the Sacramen-
tall Wine, as well as the Sacramentall
bread. But the wine can not be kept long,
but it wareth eger, so that it can not be
drunken

1. Sam. 15.

Ciprian. de
cæna Dom.
Objection.

The Sacrament ought to be ministred
drunken for euernewe. Therfore y^e Church
of Roome had thought good, that the Cup
should be cleane taken away from the lay
people.

Answer.

**Cakes
mould in
the Dix.**

Who would not laugh at this balde rea-
son of theyrs? Do not your holy Cakes in
the Dix, if they be too long kept, mould al-
so and finnie? yea, and run full of Magots
and wormes too, so that ye be fayne many
tymes to burne that blessed bode of the
Lorde, that ye your selues haue made, and
to burie the ashes in some blinde and dark
corner? Let the Catels of your Masse beare
witnesse of the thing. Howe chaunceth it,
that your whozishe Mother, the Church of
Antichriste, dyd not for the same cause put
the Laye people from the Sacramentall
bread too? Doth not the one stand with as
good a reason as the other? For if ye can
finde a remedie, that the bread shall not
weare out of fashion, by often chaunging of
your holy Cakes: that is to saye, by often
taking away of the olde, and putting in of
newe, may not the same remedie be vsed in
the Wine.

Whereas they say, the Wine cannot be
kept or reserued for causes before expre-
sed. Herein they shewe them selues most
miserable blasphemers. From where, and
from

to all people in bothe kindes. 95
from whence haue they this authoritie, to
reserue & locke vp their consecrated bread,
as they call it: Scriptures they can shewe
none, and the learned are against them: **Against**
yea, and some of their owne Doctours and **Papisticall**
Doctours. **reseruation.**

Gabriel Biel, a great stickler in your
Transubstantiation, sayth: *Non dedit discipulis, ut ipsum honorifice conseruarent: sed dedit in sui usum, dicens: Accipite, & manducate.* **Gabriel,**
lectione. 26
Christe gaue not the Sacrament to
his Disciples, that they should reuerently
reserue it: but hee gaue it for theyr vse,
saying: Take and eate. Saint Ciprian, an
olde auncient Father, sayth: *Panis iste recipitur, non includitur.* **Ciprian de**
cena Dom.
This bread is receyued and not shutte vp. Clemens likewise
sayth. *Tanta in altario Holocausta afferantur quanta populo sufficere debeant: quod si remanserint in chrastinum non reseruiuntur.* **Clemens.**
Epistola
secunda.
Let there be so many Hostes, or so much
bread offered at the Altar, as may be suffi-
cient for y^e people: if any thing remaine, let
it not be kept vntyl the morning. Origene
and Cirill saye also verie plainlie. *Domini panem quem discipulis suis dedit, non distulit, nec iussit seruari in Christum.* **Origen, Ciril,**
in Leuit.
The bread that our Lord gaue to his disciples:
he lingered it not, nor bad it to be kept vntyl
Hom. 5.
tyll

Hierom.in

2. Cor. 11.

1896
1897
1898

Hefech. in

Levit. lib. 2.

Cấp.8.

Nicephorus

lib.17.ca.25.

Chapman de
Cousins

Clubs.

Epitola

• 300000

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2. 2. 2.

Plot.

Saint Hierome, shewing the order of the Church of Corinth, sayth: After the Communion was done, whatsoeuer porcion of Sacrifices remayned, they spent it there together in the Church, eating their common supper. Hesechius sheweth the order in his tyme, of that, that was lefte of the Sacrament, & sayth: that the remaynants of the Sacrament were burnt immediatlie in the fire. Nicephorus also sayth, of the order in his tyme of that was lefte, after the people had communicated together: that the remaynantes of the same, in some places were giuen to the Childzen that went to Schoule, to be eaten by them presentlie in the Church.

These testimonies are sufficient to disprove all that they haue, or can alledge for theyr reservation, and if they would vse this order, as they haue declared: they should neuer doubt of synnowing, moulding, & soltring of the Sacramentall bread and wine. But yet a little more to reason with theie fellows of Roome, about the soltring of the wine: for the which cause it can not be reserved, saye they. If it be the blood of Christe, howe can it corrupt or chaunge? or if it dooth corrupt and chaunge:

how

to all people in bothe kindes. 96

how can it be the blood of Chyriste? Is not the blood of Chyriste vncorruptable, and no more subiect to alteration? Your owne reasons (what soeuer ye can imagine and prate of your accidents without substance, or of your substance without accidentes) doe quite overthrow your false and erroneous doctrine of Transubstantiation. But that I should be somewhat shorter, you haue no commaundement in all the Scriptures, to doe as you doe.

Marke this
ye Papists,
and answere
is.

The Pa-
pistes owne
reasons doe
quite over-
throwe theyr
Transub-
stantiation.
Math. 15.

Is not this that yee doe, in keeping any parte of the Sacrament, one of your beggerly Traditions? Doe you not most vngodlie contempne, despise, and breake the holie commaundementes of the Lord, that so you maye maintayne and vpholde your lousie inuentions. The wisdom of the father, our Sauour Iesu Chyriste doth say: Drinke yee all of this, deuide this among you. Which thing y^e holy Apostle (whome we ought most cheefly to followe, next vnto Chyriste) did performe immediatly. For, they dranke all of it. But this wholsome Commaundement of our Sauour, is cleane put downe, that your wise traditions may stand and take place. When we doe reproue your false, shameful, and defestable abuses, wherewith ye haue filled the Church

Math. 25.

Mark. 14.

Math. 15.

The Sacrament ought to be ministred
Church of Christe, ye crie out it yll against
vs: The Fathers, The Fathers: and no-
thing haue you in your mouthes, but the
Fathers.

Ciprian Epist. 3. lib. 2. Heare then what Saint Cyprian, who
is one of the most auncient writers of the
true Church, dooth saye. If in the Sa-
crifice, which is Christe (sayth hee) Christe
onely ought to be followed, & truely we
must heare and do the same; that Christe
our Saviour dyd, and commaunded to be
done. For, he sayth in his Gospel: If ye do

John. 15. the thinges that I commaunde you: I will
no more call you seruautes; but freendes,
And that Christe alone ought to be heard;

Matt. 17. the father doth also testifie from Heauen,
sayinge: This is my well beloved sonne, in
whome I am pleased, heare him. If Christe
onely must be heard, we ought not to
care, what any man hath thought good to
be done afore vs, but what Christe first,
who is before all, hath done. For we ought
not to followe mannes Custome, but the
trueth of God. With that the Lord doth

Matt. 23. crie out by Esay, saying: They worship me
in vaine, teaching the Doctrines and com-
maundements of men. And he saith a little

Matt. 23. after: Whosoever breaketh one of the least
of these commaundementes, and teacheth
men

to all people in bothe kindes. 97
men to doo, he shalbe called the least in the
kingdome of heauen. If it be not lawfull
(sayth he) to breake the least of the Lords
commaundements: how much lesse ought
wee to breake or transgresse those great
and waightie commaundements, and that
do so much pertaine of the Sacrament of
the Lords death and of our redemption: or
to chaunge them into an other thing, then
hath bene instituted or ordayned of God?
Saint Ambrose also hath a notable saying:
Nos noua omnia, quae Christus ne docuit, iure
dānamus, quia Christus fidelibus via est, si igitur
Christus non docuit quod docemus, etiam
nos id detestabile indicamus. That is to say:
We doe rightly condemne all new things
which Christe hath not taught, because
Christe is way to the faithfull: if there-
fore we teach that, which Christe hath not
taught, we iudge it detestable. These sub-
stantiall sayings of these moste auncient
fathers, which be so surely grouded in the
scriptures and word of God, should make
you to be afrayde for to chaunge, alter, and
teache any manner of thing in the Lobdes
institution and ordinaunce, that hee him-
selfe hath done and appointed. If ye had
the word of God, & the sayings of the Fa-
thers, in any estimation or reuerence (as

Ambro. in
que. veret. &
noui testa.
quest. 11.
3. hom. 4. de
virgini.

The Sacrament ought to be ministred
ye wyll make vs to belæue ye haue) you
woulde neuer so much abuse Gods myste-
ries and commaundements as ye do.

Wherein the
Papistes
haue the
Auncient
Fathers in
estimation.

Here. 44.
Papistes
almes.

Obiection.

But ye neither regard Gods word, noz
yet the sayinges of the auncient Fathers,
but as farre forth as they wryte, as men,
& so doing, seeme somewhat to beare with
your beggerlie & dyrtie Traditions, which
ye wyll haue to stande, whatsoeuer God,
and his sonne Iesus Chryste our Lord and
Saviour do commaund to the contrarie,
else, all his faithfull Seruauntes and true
Prophetes shall drinke of the whippe, and
frie a faggot.

Yet they goe forth still with their owne
reasons, that they may beate downe alto-
gether the ordinaunce, and institution of
our sauiour Chryst, and set vp their owne.
There be many in the Church (say they)
that of theyr owne nature do so abhorre
Wine, that it is death to them, eyther to
smel it, or to drinke a drop of it. How should
the Sacrament be ministred vnto them in
bothe kindes? would they not alwayes be
ready to vomitte, when the Cuppe should
be offered vnto them? Againe, if the Cuppe
were kept from them, when they should
see the other to communicate in both kindes,
would not that same be a wound to theyr
conscience?

to all people in bothe kindes. 98

consciencs, and an occasion of dispayre.

The Churche therefore, condescending to theyr infyrmitie, and as a tender Mother bearing with the weaknesse of her childre, dyd institute and ordaine, that all the laye people should in generall, abstaine fro the Cup, least throught our libertie, our weake brethren should perish, for whome Christe hath suffered his precious Death. For, if they should communicate but in one kinde, and see all the other communicate in both: they shoulde alwayes be in a perplexitie, thinking styll that they had not receyued the Sacrament, as they ought to do, & so should neuer be quiet in their consciences.

All men that haue any wit or reason, or any sparke of charity in them, will confesse with you, that our weake brethren are to be bozne with all, as much as may be: But not in all thinges. For if God doth eyther commaunde or forbide any thing expresse in his holie word, I am bound to obey it, though all the whole world were offended at it, and if I do it not, for feare of the offences of men, dampnation hangeth ouer my head.

Bernarde giueth a verie good counsaile therefore to vs, saying . *Melius est vobis scandalum oriri, quam veritas relinqueri*, Bernard. in Epist. 78. ad suggerum,

R. y,

thr.

May, rather
a stepmo-
ther.

Answer.

Howe farre
our weake
Brethren
ought to be
bozne, with
all.

Whether we
must beare
with our
weake Bre-
thren.

Rom. 14.

The mini-
stration of
receyving
of the Sa-
cramentes
is not in-
different.

The Sacraments ought to be ministred
fur. That is to say: It is better that of-
fence should spyng or ryle, then the trueth
shoulde be lefte. (dewing his commaunde-
ment.) Saint Gregorie sayth: that where
commeth moze offence then hurt, we may
not sticke to offend. But in thinges indis-
fent, that is to saye: which we maye vse
with thanks giuing, without the displea-
sure of God, and also for beare, as tyme
and necessitie: but speciallie, the loue of
our neyghbour doth require. As is the
choyce of meates, and such lyke, we are
bounde to beare with the weaknesse of
our Brethren, and to take heede, that we
cast not them away without lybertie, for
whome the onelie begotten Sonne of God
dyd boughsake to shedde his most pzeious
blood.

If they could proue that the ministrati-
on or receyving of the Sacrament were
indifferent for all men, to vse them at their
owne pleasure, and as they lyst: then had
they sayde somewhat, & the battaile ended.
But that shal they neuer be able to proue.
For in the Sacrament, the onely instituti-
on and ordinaunce of the Lorde must be
observed and kept.

And who soeuer doth handle them, or
vse him selfe about them otherwise then
the

to all people in bothe kindes. 99

the Lorde hath instituted and ordained, hee
is an vnworthy receauer of them, as S.
Ambrose dooth sufficiently declare, saying.
Indignus est Domino, qui aliter misterium ce-
lebrat, quam ab eo traditum est. Non enim pos-
test deuotus esse qui aliter presumit, quam das-
tum est ab Autore. He is vnworthy of the
Lorde, that dooth otherwise celebrate the
misterie, then it was delyuered of y^e Lord.
For he can not be deuout that taketh it o-
therwise then it was giuen of the Autho^r.
Thus farre he. Therefore we ought in no
wise to alter the Lordes institution, for
feare of men, or feare mens sakes, which
because of some naturall let, can not re-
ceyue the visible and outward signes, else
because that there be some, that be deaffe,
and can not heare the Preaching of Gods
word, which doubtlesse to them is a great
greefe, or rather a hell of Conscience. For,
they might surmise that God hath vtterlie
forsaken them, sith that hee hath depriued
them of that name, whereby he dooth com-
monly call his elect and chosen, and certifi-
eth them of their saluatiō: we should haue
as iust cause to take away cleane from the
congregatiō, the preaching of Gods word,
least we should minister vnto them a far-
ther occasion of dispayre.

Ambr. I. II.

Rom. 10.
Rom. I.

A. iij.

Who

The Sacrament ought to be ministred
Who, hauing any wit in his heade, would
alowe our doing, if we should so do? And
yet this standeth with as good reason, as
the other.

Why do yee not rather by Gods word
shewe and declare vnto these weake Bre-
thren, that haue such naturall impedi-
mentes and lets, that they can not receyue
the Sacrament whole, as the trueth him-
selfe, and the wisdom of the Father hath
instituted & ordayned: that the forbearing
of the visible signes, although that they do it
not of a contempt, can not hurt nor hinder
them, if they do with a liuclie faith, take
holde vpon the thinges that be signified
and represented vnto vs by the Sacra-
mentes?

When the Iewes were in Captiuitie,
and coulde not offer the Sacrifices that
God had commaunded them, in the place
and with such Ceremonies as God had
ordained in his lawe, they offered none at
all: and yet this was not imputed vnto
them, as long as they forsake not the Law
of God, and his true Religion. they were
still partakers of the Spirituall thinges,
that were signified vnto them by these
outwarde Ceremonies and Sacrifices.
When the Israelites were in the wylder-
nesse,

to all people in bothe kindes. 100
 nesse, they ministred not the ottward Cir-
 cumcizion vnto their men chyldzen by the
 space of fortie yéeres, because y they coulde
 not doe it conueniently. And yet it is not to
 be thought that God was displeased there-
 fore, though he him selfe had commaunded
 Circumcizion to be ministred vppon the
 eyght day after the childzens birth, & that
 with a soze thzeatning, as it appeareth in
 Genesis. Euen so we may say of those folk,
 that haue such naturall impediments, that
 they cannot receiue the whole Sacraméts
 accoꝝding to the institution and oꝝdinance
 of our sauour Chziste: If they haue a true
 liuelie faith, and take holde thereby vppon
 the mercie of God declared vnto vs in our
 sauour Chziste.

Gen. 17.

Faith ea-
 teth.

For so dooth Saint Augustine saye. *Credere in Christum, hoc est manducare panē vite: nolite parare fauces sed cor:* To beleue
 in Chzist, that is the eating of the bzead of
 lyfe, pzeare not your mouthes, pzeare
 your hearts.

August. in
 loh. trac. 26.

Againe, *Qui manducat intus non foris: qui manducat in corde non qui premit dente.* Hée that eateth Chzistes body inward-
 lie, not that eateth outwardlie: hée that
 eateth the bodie of Chziste it selfe in his
 heart, not that pzeaseth (the Sacrament
 D. iij. with

Ter de re=
surrectio
carni.

Ciprian de
cena Dom.

Bernardus
de diligen=
de Deo.

The Sacrament ought to be ministered
with his teeth againe: *Quid paras dentem
& ventrem? crede, & manducasti.* What pre-
parest thou thy teeth and thy bellie? beleue
and thou hast eaten. Saint Tertullian
sayth: *Christus auditu deuorandus est intel-*
lectus ruminandus est: & fide digerendus.

That is to saye: Christe must be deuor-
ed by hearing, shewed by vnderstanding:
Digested by Faith. Saint Ciprian affyr-
meth all this, when he sayth: *Quod est esca-*
carni, hoc est anima fides. Non dentes ad mor-
dendum acuimus, sed fide sincera panem sancti-
tum frangimus. That meate is vnto our
fleshe, the same is Faith vnto our Soules.
We sharpen not our teeth to byte with all;
but with pure Faith we breake this holie
bread. Bernarde sayth also: *Qui manducat*
carnem meam, & bibit sanguinem meum habet
vitam eternam: hoc est qui recolit mortem me-
am & exemplo meo, mortificat membra sua su-
per terram, habet vitam eternam. That is to
say: He that eateth my fleshe, and drinketh
my blood, hath eternall lyfe, that is: He
that beleueth or remembreth my precious
death, and by my example doth mortifie
his members vpon the earth, hath eternal
lyfe.

By these testimonies we may see: Howe
the Papistes might perswade the weake
ones

ones that they spake of. How that Christe is eaten by Faith, &c. for truely they ought rather to forbear the whole Sacrament, then by mangling of it, breake the institution of the Lord. But these iollie fellowes which are so afrayde to offend a few persons, in whome no offence is to be feared, if they be well instructed and taught, make no conscience at all to offend all the whole Christendome, by mangling of the holie Sacramentes, & by taking halfe of it away from the Laitie. For how can men, knowing the institution & ordinaunce of Christ, communicate vnder one kinde with a good and safe conscience? And specially, when they see them that should be the Lanterns and lyghtes of the world, to communicate vnder bothe kinds. If they be so charitable as they wyll seeme to bee, why doe they not them selues abstayne from the Cup, least they minister occasion vnto the poore laye brethren, to think that they doe not receiue the Communion a right, or as they ought to doe: and so to be disquieted in their consciences as long as they liue?

But what should I tarie any longer about this matter: They doe not onely take away halfe y Sacramēt from the Christi- an people (which thing as they owne Au-
thors

It is better to refrayne from the whole Sacramēt, then to mangle it, or leaue part vndone.

Gelasius,
contra. Eut.

Howe the
mysticall
bread is as-
cribed in the
Sacrament.

Baptistes
are commu-
nicantes.

By the Ba-
ptistes doing
all the peo-
ple were ex-
communica-
ted.

The Sacrament ought to be ministred
tho2s do testifie, can not be done without
great sacriledge) but also they do so shame-
fully vse y^e sacramental bread that they do
also about it, breake altogether the Lords
institution and ordinaunce. For, whereas
our Sauour Christe did breake the bread,
& did giue it to his Apostles, bidding them
and all his faythfull Ministers to do the
same, that is to say: to breake the bread, &
to distribute to all faithfull eōmunicants:
they do cate vp all alone, making none
partakers with them at all. In deede, they
breake the bread, but it is onely for a face,
and as it were for an Apish counterfeiting
of the Lords institution: but no man doth
fare the better for it. For they cate vp all
alone neuerthelesse, and not one crum do
they giue to the poore people, that standeth
by them: so that we maye better call it an
vnion, or rather an excommunicatiō, then
a Communion, and a most deuillishe and
detestable sacriledge, rather then a holie
and blessed Sacrament.

For thzough they2 miserable doing, in
suffering y^e people to be present at prayer,
and not communicate together, according
to the decrees, were all excommunicated,
ipso facto. In the counsell of Antioche, it was
decreede thus: *Omnes qui ingrediuntur in ec-
clesiam*

to all people in bothe kindes. 102

*clesiam Dei, & sacras Scripturas audiant, a- Conci. Ans-
uerfantur autem preceptionem dominici sacras tiochia.can.
meti, & ab ecclesia abici oportet. &c.* All that ^{2.}

come into the Church of GOD, and heare the holy Scriptures, and refuse the receyving of the Lords Sacrament: let them be put from the Church, &c. The verie lyke wordes y^e haue in the Canon of the Apostles. Hugo Cardinalis sayth: In the Primatiue Church (sayeth hee) as many as were present at the Canon of the Masse, dyd dayly communicate: and if they would not, they departed as excommunicate. Durandus sayth: In the Primatiue Church, all the faithfull daylie receyued the Communion.

By these testimonies wee maye perceaue two thinges: First, that none came into the Church, but they were excommunicated, if they were not communicantes.

Secondly, how in the Primatiue Church bothe the Priests and lay people receyued the Communion with the Minister.

These Doctours are no Protestauntes, nor Hugonites, but Papistes, as y^e are. Thus wee maye see, that they sticke not, to breake the Lordes instituti-
on, the Cannons of the Apostles, nor yet
passe

The Sacrament ought to be ministred
passe vpon their owne Doctours sayings,
to these men no order, rule, no lawe, wyll
serue.

Mark. 14. Againe, where as our Sauour Chyriste
sayth, Take, eate, &c. These our gentlemen
are wunt to say, Nay not so, but gape wide

Gape wide, and we wyll cast it into your mouthes : or
yee shall fall downe vppon your knees, and
with knocking vpo your breaſts, and hol-
ding vp of your handes, yee shall deuoutlie
worshippe it. So that heere they make the

**Howe the
poore and
ignozaunt
people are
abused.**

**Sheepe
skinnes, and
olde rotten
Dog skins.**

poore ignozaunt & simple people to beleue,
that he who hath sanctified their mouthes,
hath not sanctified their handes also: wher-
by it commeth to passe, that if they handle
the visibie and outwarde Sacramentes,
with gloues on their handes , which are
made of Sheepe skinnes , and olde rotten
Dogge skinnes , they make no conscience
of it. But if they chaunce to touche eyther
the consecrated Host, or the Challice with
their bare skinne which Chyriste hath sanc-
tified with his precious blood , and hath
promised to gloriſie it, at the day of the ge-
nerall Resurrection : they are so froubled
in their consciences, that they thinke verie
lie, that they shall sincke downe quicke in-
to hell, or that their fingers & handes shall
rotte off, Such godlie doctrine doe our Pas-

pistes

pistres beate into pwe mens heads.

But the Aungell did teach Moyles an o-
ther lesson. For when he was comming to
the fierie Bushe, hee did byd him to put off
his shooes, because that hee stode in a holie
place: whereby we are admonished of two
thinges. First, howe that God doth pfer
our bare skin, which he hath sanctified with
the blood of his Sonne, before the skin of
dead beastes, which shall neuer rise againe
nor be partakers of the glozy that the chil-
dren of God shall haue at the generall re-
surrection of all flesh, bothe in their bodies
and in their soules. Secōdly, how that we
ought to put away all dead woakes from
vs, if we will trulie, and as we should doe,
handle holie thinges, or if we looke for to
obtayne true holynesse at Gods hande.
These godlie lessons should they teach the
people. When they come to the Communi-
on, and as true and faithfull Pastours,
they should endeouour them selues, to deli-
uer them from the abhominable supersti-
tion of these false Apostles, which accor-
ding to the doctrine and pceptes of men,
be wunt to saye. Touche not, eate not,
handle not.

We are ad-
monished of
two thinges
by that
Moyles
was bidden
to put off
his shooes.

¶ The

Against worshipping

¶ The. 17. Chap.

¶ Against worshipping of the Sacramentes.



D I speake nowe of the detestable Idolatry that they do with all tyranny and cruelitie, compel men to commit, making them to worship a peece of bread, in steede of the living God, Creatour of all thinges: it wyll be necessarie. For where as the Sacrament of the body and blood of Christe, was instituted & ordained for to put vs in remembrance of the death, passion, and bloodshedding of our Sauour Christe, and that wee should in it (beeing duely ministred, and worthily receaued) be made partakers of all the merites thereof, that is to say: be put in full possession of all, that they dyd purchase by the death of his body, and by the shedding of his blood: they make of it a playne Idol, causing the simple ignorant people to giue godly honour to the corruptible elements of bread & wine, which thing they can not deny, but to be directly against all y^e scriptures, which do alwayes teach vs to lyft vp our heartes and mindes vnto the Lord, that is to say: vnto the thinges that by the
Sacra

Therefore, y^e
Sacrament
was insti-
tuted.

Beholde ye
Papists, we
doe make
more then a
bare signe
of the Sa-
crament.

to all people in bothe kindes. 104

Sacraments are signified vnto vs, and not the visible Elementes and signes of them.

For as Saint Chrysostome sayth. The Infidel, when he heareth of the water of baptism, thinketh it to be plaine water: but I that beleue in Christe, doe not onelie see water, but also the cleansing of the soule, by the spirite of God. I consider Christes buriall, his resurrection, our sanctification, righteousnesse, and the fulnesse of the spirite: the thing that I see, I iudge not with my bodylie eyes, but with the eyes of my minde. Thus farre hee. Saint Augustine therefore plainelie sayth, to them that hang so vpon the visible signes. *Ea demum est miserabilis animæ seruitus, signa pro rebus accipere.* This is is a myserable bondage of the soule, to take the signes, in steede of the thinges that be signified. As for this cause they were wunt to say. Lyft vp your hearts: all the people or congregation answered. We haue lift them vp vnto the Lord.

Chri. xpi. ad
corin. ho. 7.

To be short, Christe our Saniour, who sayth: That he hath shewed and declared vnto vs, all that he heard of his Father, maketh no mention at all of this woꝝ shepping: But hee sayeth onelie: Take, Colos. 3. cate, &c. The blessed Apostle Saint Iohn. 15.
Paule

What it is
to examine
our selves.

Against worshipping

Paule, who doth sette forth at large the whole institution of his Maister Christe, sayth not: Let a mā fall down on his knees and worship the bread & wine. But let a man examine him selfe, that is to say: descend into his owne conscience, and trie his owne heart, & so let him eate of this bread, and drinke of this cuppe. If any such worshipping had bene requisite and necessary: bothe Christ our Saviour him self, and also his Apostles, would not haue left it out vnspoken of.

Wherby we may conclude, that all that they do in the honouring of the mysticall bread & wine, is māre inuentiō of theirs, and a moste detestable Idolatrie, which ought in no wise to be suffered in y church of Christ. For by it, the honour that is due vnto the liuing God onely, the Creatour & maker of all thinges, & vnto his sonne Iesus Christe our Lord and Saviour, is giuen vnto the dumbe and insensible Creatures, and corruptible elementes of bread and wine. That they are corruptible creatures, Saint Augustin saith: If we behold the visible creatures (as the bread and the wine) wherin the Sacramentes are ministered, who seeth not that they be corruptible? But if we consider the thinges that

are

are wrought thereby, who seeth not, that they can not be corrupted. Saint Origen sayth: The meate that is sanctified by the worde of God, and by prayer, according to the materiall parte that is in it, passeth into the belly, & so forth into the priuite, &c.

Origen. in
Mat. cap. 15

Therefore let vs followe S. Chrysostomes counsell, where he sayth. *Nolimus creator*

Chri. in Ios
hannem.

rem creatura confundere: ne illud audiamus

Hom. 3.

seruierunt creatura potius, quam creatori.

Let vs not confound the creature, and the creatour both together: least it be sayde of vs, they have honoured a creature, more then their creatour. For sayth he in another place: Creatures are to worship, and the creatour to be worshipped.

Homil. 34.

But heere they will say, that they worship not the bread and wine, but the body and blood of Chyiste, that be there really present, vnder the formes of bread and wine, for to be receyued of the faithfull communicantes. Be not these Saint Augustines wordes (say they?) No man doth eate the flesh of Chyiste, except he worship it first: and not only we do sin, if we worship it, but rather we do sinne, if we worship it not.

Obiection.

Then it is
no Sacra-
ment.

August. in
Psal. 98.

They can neither proue by this place of Saint Augustine, that the body and blood

Answer.

R. i.

of

of Christ, be really present vnder y^e formes
of bread & wine: nor yet maintaine they
idolatrous worshipping of the Sacramēt
by it. For all faithful Christians being re-
mainded to lift vp their hearts, do worship
the flesh of Christe in his Godhead, sitting
in glory on the right hand of y^e Father, be-
fore that they fede vpon it by faith, through
the mightie operation of the eternall spirit
of God. And that this is the meaning of
S^t. Augustin, it may easilie appeare by that
that followeth. For, by & by after he sayth:
that we ought not to sticke long in y^e flesh,
but to clyme vp higher vnto the Godhead
of Christe. And verilie, their verie wordes
that they vse afore that they goe about, or
euen when they goe about their holy my-
steries, saying vnto y^e people: Lift vp your
hearts: do vtterlie condempne them.

Sursum cor-
da.

For, by them, following in this point the
custome of y^e auncient catholique Church,
they do exhort the people that they sticke
not vnto the visible elementes, & signes of
bread and wine, but that they lyft vp their
hearts and mindes vnto him that is signi-
fied by them.

Ciprian in
oratione
domini.

Saint Ciprian therefore sayth full well.
Before prayer, the Priest with a Preface,
prepareth the hearts of the Brethren, say-
ing

ing vnto them, L yft vp your hearts : that
when the people aunſwereth . Wee lyfte
them vp vnto the Lord : they may be put
in minde to thinke of nothing elſe , but of
the Lord.

Chriſtoſtome alſo ſayth: *Clamamus in conſpectu ſacrificij : Surſum corda* . Wee crye a-
lowde in the ſight of the oblation: L yft vp
your hearts . Saint Auguſtine vppon the
Pſalmes, ſayth, Let vs liſt vp our hearts, if
ye be riſen againe with Chriſte , he ſayeth
vnto them, that receyue the body and blood
of our Lord . If ye be riſen againe with
Chriſt, ſauour thoſe things that are aboue
where Chriſt is at the right hand of God:
ſeeke for the thinges that be aboue, not for
the thinges that be in earth . Their owne
minipulaſſa curatoꝝ , ſayth thus: Before the
Canon y Pꝛeſt ſaith, Liſt vp your hearts.
As if he would ſaye , who ſo will receyue
the Sacrament , ought to haue his heart
lyfted vp vnto God.

But let vs graunt vnto them, by way of
diſputation , that the naturall body and
blood of Chriſte be really preſent vnder the
formes of bread and wine, yet we ſhall al-
wayes be in feare to commit Idolatrie, if
at leaſt their doctrine be true . For they
ſay, except the Pꝛeſtes doe pronounce the

R. y,

words

Chriſtoſt. in
Math. ho. 5.

Auguſt. in
Pſalm. 39.

Coloſ. 3.

Ca. 10. fo. 48

Against worshipping

words of consecration (which wordes they be in doubt of them selues, and can not wel tell which they be) vpon the creatures of bread and wine: *Cum intentione consecrandi*. That is: With an intent and minde to consecrate, they be not made the body and blood of Christ, but remaine stil *nuda, nuda*; and bare creatures of bread & wine. Therefore Holcote sayth, vpon the Maister of Sentences, *Laicus adorat hostiam non consecratam*. The lay people (saith he) worshippeth a wafer that is not consecrated. And therefore that peryl and daunger of Idolatrie may be auoided at all times. Thomas

Holcote.

Thomas de Aquino, in rationale diuinorum officiorum.

de Aquino, in a certaine Booke, giueth vs counsell that we worship with a conditiō, saying: Lord if thou be there, I do worship thee, if y^e be not there, I worship thee not.

Is not this a sure and certaine doctrine, thinke ye, and most worthy to be maintained with fyre and sword, and with such shedding of innocent blood? Repent then ye Magistrats, and Rulers of the people, and be sozie that in your heartes, that ever ye consented to the death of so many Martires that in these our dayes haue been most cruelly put to death for the truethe sake, and crie God mercie betimes: least ye with the Beast, & her false Prophetes, whose flauel

A short exhortation to Magistrates.

ye are become (though some of you perceive it not) be cast for ever into the Lake that burneth with fire and brimstone, which is the second death. **Reue. 2.**

There be some in the world that alledge **Objection.**
Saint Ciprian, to proue that the Sacrament must be worshipped. And in these wordes of his doe they bring forth. The **Ciprian.**
Sacramentes, as much as in them is, can neuer be without the proper vertue, nor the diuine Maiestie can in any wise absent it selfe from the misteries: It followeth then (say they) that they must be worshipped, sith that the diuine Maiestie is neuer absent from them.

I would faine aske these great Doctors **Answer.**
of Diuinitie, why they doe not worshippinge the water of Baptisme, wherein we are apparelled with Christe, renewed with the holie Ghoste, and receyue free remission of **Rom. 9.**
our sinnes? I am sure that the diuine Maiestie of God, is no more absent from the Sacrament of Baptisme, then from the Sacrament of the body & blood of Christe: And yet none of them all, will graunt that the water of baptisme should be worshipped. Christ our sauiour, who is the trueth himselfe, and can not lie, doth say in his Gospel. He that looueth me, keepeth my word and **John. 14.**

R. iij.

my

Against worshipping

John. 6.

1. John. 4.

Bath. 4.
Luke. 4.

What ho-
nour wee
ought to doe
vnto the
Sacrament.

my father shall loue him, and we wil come to him, and dwell with him. Againé, Hee that eateth my flesh, & drinketh my blood dwelleth in me, and I in him. These are S. Johns words. Who soeuer confesseth that Iesus is the sonne of God, God dwelleth in him, and he in God.

By these textes we doe learne, that God the father, God the sonne, and God the holy ghost, dwelleth in all the faithfull beleeuers: yea, I dare saye, a thousande tymes moze effectuously, then in the visible Elements of water, or bread, or of wine. And yet no godly honoꝝ ought to be done vnto them, for that were a plaine Idolatrie. Chyriste our Sauour sayeth: Thou shalt worship the Lord thy God, and him onely shalt thou serue and worship.

Now all men may see, that the saying of S. Ciprian helpeth them nothing, for to maintaine their Idolatrous worshipping of the Sacrament, except they will graunt that the water of Baptisme, & euerie true Christian man must be worshipped also. But peraduenture some will aske: will ye haue no maner of honour to be done vnto the Sacraments? I doe aunswere, that we doe sufficient honour vnto them, when we doe receyue them with an vnfayned faith

and

and as Christe hath instituted them, submitting our selues obediently vnto his holy institution & ordinance. If we doe otherwise, we receiue them vnworthily, to our vtter vndoying and condemnation.

If Saint Ambroses saying, after they receiue the Sacrament vnworthilie that haue the Mysteries otherwise then Christ hath instituted. If they be also guilty of the body and blood of the Lorde, that come to this holie Supper, not obseruing the institution of him, that is the Authour of it: where shall our Pope Catholiques become?

Ambro. in
1. Cor. 11.

How shall they escape dampnation: For none in all the whole worlde, if we consider well, what hath bene sayde before, doe more abhominably, & shamefullie breake the ordinance of God, then they doe.

None doe
breake the
Lordes in-
stitution
more then
the papists.

Can they therefore haue a deuoute minde towardes him, that sayth: Ye shall not doe euerie thing as yee thinke best, but that which I commaund you, that shall ye doo

Deut. 4.
Leuit. 22.

onely, I am the Lord your God: Adde nothing vnto it, nor take ought away frō it: but leauing them to the righteous iudgement of him, that with the fire of his wrath did consume Nadab & Abihu in the sight of all the people, because that they had offe,

Leuit. 10.

Against worshipping
red strange fire, which the Lord had not
commaunded them.

I will goe through, by the helpe of God,
with the rest of their obiections.

I recapitu-
lation.

Ambro. su.
I. Cor. 12.

We sayd before, that they eate the bread
of the Lord, and drinke his Cup vnworthi-
lie, that come to the holy misteries, not ha-
uing truely examined them selues, or that
come to them without true faith, in the
merits of the death, passion, and bloodshed-
ding of our saviour Iesu Christe: and that
presume to take or receyue them, without
true repentance, vnkyned confession of
their sinnes, and without amendment of
their owne liues. I sayd also, that after the
saying of saint Ambrose, they receiue this
Sacrament vnworthily, that handle the
mysteries otherwise then the Lorde hath
instituted & ordayned them: and that they
be guiltie of the body and blood of the Lord
(which as this father doth write) is to be
punished for the death of Christe, or to suf-
fer the punishment that they shall suffer
and haue, that did put him to death, and did
shed his most precious blood: that come to
this holy Table, not obseruing the institu-
tion and ordinaunce of Christe, and with-
out a Christianlike conuersation.

The

The. 18. Chap.

¶ How the vnworthy receyuers, are guilty of the body and blood of Christe, although he be not corporallie in the Sacrament.



Et vs now see, whether the vnworthy receivers of this holy Sacrament, can not eate and drinke their owne dampnation, or be guiltie of the body and blood of Christe, except our saviour bothe God and man, fleshe, blood, and bones, as he was borne of the Virgin Marie, be there vnder the formes of bread and wine really present. Christe our saviour dyd say with his owne mouth: Verilie, I say vnto you: Whatsoeuer ye doo vnto one of these little ones, ye doo it vnto me. Shall we say therefore, that Christe is natural, lie, fleshe, blood, and bones, in euerie poore body that lyeth impotent and sicke, or that goeth from doore to doore: it were too much madnesse so to say.

As then our Saviour Iesus Christe is eyther refreshed, or despised in his poore needy members: so is he honored or dishonored in his Sacramentes. And as hee dooth reckon and impute that to be done vnto

I. Cor. 11.
An answer
to the ob-
jection that
is made out
of the. 11. to
the Corin-
thians.
Math. 21.

Mark this
well.

Actes. 9.

¶ Unworthy receiuers of the Sacrament
vnto him, that we doe vnto his poore needy
members, so dooth he reckon & impute that
to be done vnto his body and blood, that is
done vnto the Sacrament of the same. In
an other place he sayth vnto Saule, who
persecuted his Church: Saule, Saule, why
persecutest thou me? Christ was then risen
from death, and could dye no more, or yet
be persecuted of any man: and neuer the-
lesse, he sayth, Why doost thou persecute
me? Shall we by and by descant vpon these
words, that Christe our sauour, is reallie
in euery one of his faithfull members that
be persecuted? If we should so doe, all the
world might count and reckon vs for mad
and out of our wittes.

¶ We may say then as we dyd befoze: as
our sauour Christ dooth impute that perse-
cution to be done vnto his owne body, and
vnto his owne person, that is done vnto
his faithfull members: so, if we doe with
an vnworthy & vnreuerent receiuing, and
with a presumptuous or wilfull disobedi-
ence towards his institution & ordinance,
pollute & defile his holy Sacraments: he
will impute it to be done vnto the verie
things that they doe signifie, and not to the
visibile signes and elementes.

Note.

Zacha. 2.

¶ The Lord him selfe sayth: He that tou-
cheth

are guiltie of the body. &c. ¹¹⁰
cheth you, toucheth the apple of mine eye.
He were a very idioſe, that would vpon the ^{What ſhould}
occasion of this text, affirme & maintayne ^{learne of}
that euery one of the faithfull is really the ^{the Lordes}
apple of the Lordes eye. ^{wordes in} ^{Zacharie.} ¹²
Wee doe rather
learne by this text, that God doth loue his
elect and choſen, as deereſy as a man doth
loue the apple of his owne eye, & that hee
will as ſore puniſh the cruell tyrants of
the world, that perſecute & hurt them, as if
they ſhould hurt the apple of his owne eye.
Which, as it is a dreadful ſaying, for the
tyrants and perſecutors of Gods people:
ſo is it very comfortable for all thoſe that ^{Math. 5. 7.}
ſuffer perſecution here in this worlde for
righteouſneſſe ſake.

Many lyke texts haue we in the Scrip-
tures, as when Saint Paule ſayth. A man ^{I. Cor. 11.}
praying or prophesying, and hauing any
thing on his head, doth diſhonor his head.
And before he ſayd, That the head of euery
man is Chriſte. It ſhould followe then by
their owne doctrines, that Chriſt could not
be diſhonoured, except he were really and
ſubſtantiallie in euery mans heade, that
doth praye or prophesie, but they will ne-
uer perceiue nor vnderſtand that this ma-
ner of ſpeaking, that the holy Ghoſt doth
vſe here in this place, is borrowed of the
com

A multitude

Unworthy receiuers of the Sacrament
common phrase and speache that is vsed a-
mong men. If I should send a gift or a pre-
sent vnto a man, if he would not take it,
but refuse it despitefullie, or contemne it:
I would verily thinke that he had contem-
ned it, and disoayned mee, and not my gifte
or present. But what would I thinke, if
he should cast it into the dyrt, and treade it
vnder foote?

**The Kinges
broad seale.**

When an earthly King doth send forth
his broad seale among his subiectes, there-
by to declare his princely fauour towards
them, and that he will helpe, ayd, & succour
them in all their necessities and troubles,
and deliuer them from all perils and dan-
gers, as much as in him lyeth. If any man
should despitefully take it, breake it in pec-
ces, and cast it into the myze, or esteeme it
no more then other comon ware: Would
it not be sayd, that he should commit trea-
son against the Kinges person? And yet no
man wyll saye that the Kinges person is
there reallie vnder the ware, or that the
ware is the Kinges person.

**The sacra-
mentes are
the true
seales of**

So the Sacrament of the bodie and
blood of Christe, is the true Seale of our
heauenlie King, whereby he doth seale vp
vnto vs: all the benefites of his precious
Death, Passion, and bloodshedding, and
also

are guiltie of the body, &c. 111

also certifie vs, that if wee wyl take holde our heauenly King.
vpon him by faith, he wyl deliuer vs from
all our enemies bothe bodily and ghostlie,
& as long as we be in this mortall warre,
fighting against the whole world, Satan
the diuell, and the flesh : feede and comfort
vs with the heauenly fode of his most pre-
cious body and blood , and at length make
vs fellow heyzes with him of his heauen-
ly kingdome.

Therefore, if we do handle it vnreuerent-
ly, not considering who is the Authoꝝ of it, Galat. 3. 5.
noꝝ who it is that offreth him selfe so mer-
cifully and louingly vnto vs . It is mer-
uaile that the holy Apostle sayth, that wee
are guiltie of the body & blood of the Lord,
that is to say: that we are before the iudge-
ment seate of almightie God , because of
our vnthankfulnesse , and vnreuerent Note.
handling of the holy misteries, counted as
guiltie , as if we had slaine the body of the
only begotten sonne of God, and shed his
most precious blood vpon the Crosse : and
yet it followeth not , that the body & blood
of Christe , be reallie present there in the
Sacrament.

The Apostle S. Paule doth write , that
they y fall away from the knowne trueth,
do crucifie a new the only begotten sonne
of

11 Vnworthy receiuers of the Sacrament
of God. Shall we therfore say y they haue
our Sauour Iesus Chyiste among them
Math. 27. and that they naye him vpo the Crosse, as
the Iewes did vnder Pontius Pilate, when
they did by the hands of the Gentiles, put
him to a most shamesfull death. That were
to great a blasphemy against the glorious
resurrection of our sauiour Iesus Chyiste,
Rom. 6. who rising againe from the dead, dyeth no
more, death hath no power ouer him.

Againe, as if a wylfull and rebellious
Barke this subiect, should no more esteeme or regarde
similitude, his Princes seale, then other comon ware,
or haue it in no greater reuerence, then the
seale of some priuate man: it might right-
lie be sayd, that he maketh no difference of
his Princes person, that is to say: that he
doth no more esteeme him, then he doth o-
ther men: yet it needeth not that the Kings
perso be there really present. So when we
come to the Lordes bord, if we do take it
reuerentlie the mysticall bread and wine,
as other common meats appointed for the
bellie: then make we no difference of the
Lordes body, we do not esteeme the wor-
thinnesse, price, and vertue of it, which in
the holy misteries is so freely, and so lybe-
rally offered vnto vs.

And therefore it is no meruaile, that in
these

are guiltie of the body, &c. 112
of forgiveness of our sinnes, and of
life everlasting, we doe eat and drinke our
owne dampnation. They (sayth S. Paule)
that sinne after that they haue receyued
the knowledge of the trueth, looking for
another sacrifice for sinnes, do esteeme the
blood of the Testament, as a prophane and
vnholie thing. That is to say: They make
no difference of it, they haue it in no more
estimation, then the blood of Calues and
Goates. Hee that would gather vpon this
place, that they haue the blood of Christ re-
ally among them, were a very idle fole,
and well worthy to be laughed to scoone of
all men.

In like manner, although the vnworthy
receiuers of the Sacraments, doe eat and
drinke their owne dampnation, because that
they make no difference of the Lordes bo-
dy: yet it followeth not therefore, that the
body of Christ must needs be there reallie
present, vnder the formes of breade and
wine: yea, if it were there, or if the breade
and wine, were really the body and blood
of our sauiour Christ, the vnworthy recei-
uers could not eat and drinke there, their
owne dampnation: but rather they should
eat life & drinke life. With that the trueth
himselfe dooth say: He that eateth my flesh,
and

ni Augu A
Heb. 6. do

Marke this
diligently.

John. 6.

August in
Ioh. trac. 26.

Vnworthy receiuers of the Sacrament
and drinketh my blood; hath lyfe euerla-
sting. Againe: He that eateth me, lyueth
through me.

And therfore saint Augustine sayth: The
Sacrament of the vnitie of the body and
blood of Christe, is taken from the Lordes
bodie, to some men vnto lyfe euerlasting,
and to some men vnto destruction. But
the thing it selfe, wherof it is a sacrament,
is to all men vnto saluation, and vnto no
man to destruction, who soeuer is parta-
ker of it. These words are plaine, and do
sufficiently declare vnto vs, that if the bo-
dy and blood of our Sauour Christe were
really present vnder the forme of breade &
wine, or that the breade & wine, were tran-
substantiated, or really chaunged into the
naturall body and blood of Christe: the vn-
worthy receyuers could not eate & drinke
theyr owne dampnation, but rather as I
sayd before, they should eate and drinke lyfe
euerlasting, and haue saluation. For the
flesh and blood of Christe, wherof the breade
and wine are Sacramentes, is to all men

vnto Saluation: and to no man vnto
destruction, as we learne here
by Saint Augustines
wordes.

The

The. 19. Chap.

Whether the Papistes haue still the same
body in the Sacrament, that was giuen
vpon the Crosse.



Seeing that I haue nowe suf-
ficientlie answered to theyr
obiections: I will aske them
this question: Whether they
haue styll the same bodye,

Marke this
question.

that Chyiste did giue at his last Supper, or
not? I am sure that they wyll aunswer
that they haue styll the same body. Then
will I aske them againe: whether the bo-
dy that Chyist did giue at his last Supper,
was mortall, or immortall? If they saye
that it was immortall, they shalbe proued
lyars by the Scriptures, which doe testifie
vnto vs, that his body that he toke of the
Virgyn Marie, was put to death the nexte
daye. If they say that it was mortall, sith
that they haue the same styll in their Sa-
crament, it should follow, that the body of
Chyiste were not yet glorified, but mortal
styll, and subiect vnto death.

Note.

Math. 27.

They are driuen to cōfesse either the one
or y other, that is to say: that either it was
mortall, or immortall. For, it could not
be bothe at one tyme, no, not when hee dyd

S. i.

the we

Whether the Papists haue styll
 Math. 17. shewe a taste of his glorie vnto his Dis-
 Vigilus ciples vpon the Mount Thabor. For as
 Martir. li. 4. Vigilus Martir sayeth: One nature or sub-
 con. 12. Eu- stance, can not receyue diuers and con-
 ticheus. trarie things in it selfe at one time. There-
 fore, let them giue what aunswere soeuer
 they will, they cannot escape, but that they
 shalbe proued most shamefull lyars bothe
 wayes: and that the bodie that they boast
 them selues to haue in theyr Sacrament,
 can not be the true body of Christ, that he
 toke in the Virgins wombe, of whome he
 toke his vndefiled substance, (for it was
 then mortall, when he did institute his ho-
 ly Supper: so is it now glorified & immor-
 tal, and in it doth our sauour Christe sit
 now on y right hand of the father for ever,
 tyll his enemies be made his footestole.)
 But a new fantastical body of their owne
 imagination and forginge, haue they, and
 none other. If they will flie to the omni-
 potencie, or almightie power of God (as
 they be wunt to do alwayes, when they
 are put to their trumpes) they haue lear-
 ned befoze, howe farre swyth it wyll helpe
 them. The almightie power of God, & his
 Sacred and holy worde, are so ioyned and
 knytte together, that as hee is able to do
 whatsoeuer he doth promise in his worde

Heb. 10.
 Heb. 11.

the body of Christ in the Sacrament. 114
so will he doe nothing, nor can doe nothing
that is contrarie vnto it, as the wordes of
Theodoretus by me alledged befoze, doe
sufficientlie declare. Againe, when our sa-
uioz Christ did at his last supper, institute
his holy Sacrament, he was there present
him selfe, in his true and naturall bodie,
talking with his Apostles, and also eating
and drincking with them of the mysticall
bread, & of the mysticall Cup, of the which,
being insensible Creatures: *Voluit dicere*
per gratiam, he did vouchsafe thzough grace
to saye. This is my body, and, This is my
blood. For as he had befoze called his bo-
dy, wheate, and bread, and himselfe a vine:
so did he then honoz the bread & the wine,
with the names of his body & blood. Chri-
stosome sayeth also: Befoze the bread be
sanctified, we call it bread: but after that,
by the meane of the Priest, the heauenlie
grace hath hallowed it, it is discharged frō
the name of bread, and is vouchsafed to be
called by the name of our Lords body: not
withstanding, the nature of the bread re-
maineth styll. Ireneus sayth: Christ confes-
sed bread, which is a creature, to be his bo-
dy, and the Cuppe to be his blood. Reade
Ciprian *ad Magnum*, which speaketh most
plainly heereof also.

Theodore-
tus. 3. Dial.

Epiphanius
cont. here-
ses. libr. 3.
tom. 2.

Theodore-
tus. Dialo.

Chrysost. ad
caesarium.

Ireneus cō.
Valen. li. i.
cap. 3.

Ciprian lib.
epistel ad
Magnum.

S. 4.

Shall

Whether the Papists haue styll
Shall they not be sayne to saye then, if
they will haue their doctrine to stand, that
Christe had then two bodies, one that dyd
eate and drinke, and the other that was
eaten vp, and dronken euen of his owne
selfe: The body of Christ (say they) onelie
when it is glorified and immortall, can be
euery where, or in moe places then in one
at once: but it was not then glorified, nor
yet immortall, (for why? he dyed the next
day after) how could it be then all at once,
sitting at the boorde, and in the hands and
mouthes of all his Apostles rounde about
him?

Objection.
August. in
Psalm. 33.

As for the fyrst absurditie, they goe a-
bout to put it away by Saint Augustines
words, which are these. Christ was borne
in his owne handes, when commending
or deliuering his body, he dyd saye: This is
my body. For he did beare the same bo-
die in his owne handes. As it is then no
absurditie to saye, that Christe dyd beare
him selfe, or the same body that hee gaue
them, in his owne handes: so it ought to
seeme no straungenesse, if wee saye accor-
ding to the Scriptures & the Fathers, that
Christe did eate his owne body. For, as he
being borne in his owne handes, he dyd
declare that there was somewhat in him,
more

the body of Christ in the Sacrament. 115
more excellent then in other men, which,
though they can be bozne with other mens
handes, yet they can not be bozne in theyr
owne: so by eating his owne body, which
thing no mortall man is able to do, he did
shewe openlie, that he could worke aboue
the possibilitie of man.

I am wel content to graunt, that Christ Answer.
our Saniour did eate his owne body, as he
dyd beare him selfe in his owne handes.

But howe was hee bozne in his owne
handes? For when he dyd commende, or August. in
delyuer the same body of his, and also his Psalm. 33.

blood, he toke that in his hands, which the
faithfull do knowe, and bare him selfe af-
ter a certayne manner, when he dyd saye:
This is my body.

These are Saint Au-
gustines verie wordes as hee wrote them
also, whereby hee doth let vs to vnder-
stand, how we ought to take his words be-
fore. For adding this word, *Quodammodo*, *Quodammodo*
after a manner, he doth signifie thereby, modo.

how Christ did beare his flesh in his owne
handes, that is to saye, Sacramentallie.

For, as he sayth in an other place: Except August. ad
the Sacramentes should haue a similitude Bonifacium
of the things wherof they be Sacraments: Epist. 23.
they shoulde be no Sacramentes, and by
reason of this similitude or lykenesse, they

Sh. iij. receiue

Whether the Papistes haue styll receyue many times the names of y^e thinges, whereof they be Sacramentes. For, as the sacrament of the body of Christ, is, *Secundam quendam modum*, after a certayne manner the body of Christe, and the Sacrament of his blood, is blood: so is the Sacrament of faith, faith. By the Sacrament of faith, he vnderstandeth Baptisme, which, because of the symilitude, or affinitie that it hath with the thing whereof it is a Sacrament, is called by the name of it. When he sayth then, that Christ did beare himself in his owne handes, after a certayne manner, his meaning is: that he dyd beare the Sacrament of his body.

Quodammodo.

Objection.

But then peraduenture they will say againe, that if it were so, Christ did no more then an other man is able to do. For any man is able to beare the signes of his owne body.

Answer.

It is true, that any man is able to beare his owne signe: but we speake here of a Sacrament, which bringeth with it selfe, the efficacy, nature, vertue, & strength of the thing that it is a Sacrament of. For w^hiche properties, it taketh the name of the thing it selfe, which can not be sayde of the bare signe of a mans body. Therefore, all the the Papistes are able to bring here for

the body of Christ in the Sacrament. 116
dash the eyes of the simple and ignorant
people ; is mere Sophistication and ing-
ling.

Yet I am in doubt that they will replie
and say: If a Sacrament doth bring with
it selfe , the nature , efficacie, vertue , and
strength of the thing that it is a Sacramēt
of, being because of those properties , cal-
led by the name of the thing it selfe : what
needeth Christe to eate the Sacrament of
his owne bodie , whose nature, propertie,
and vertue is, to worke and bring lyfe?

Objection.

Was not Christe the lyfe it selfe ? Chri-
sostome writing vpon the blessed Euange-
list Saint Mathew, doth say. That Christ
him selfe dyd communicate, that is to say:
eate and drinke of the mysticall breade and
wine, for to make his Apostles to receaue
the misteries without any māner feare or
dread of conscience . For before, when
he spake of the eating of his flesh, and of
the drincking of his blood : many being
offended with that, forsooke him and went
away. Least then the same should happen
nowe , he dyd eate and drinke with them
of those visible Creatures , of the which
he dyd say through grace, (as Epiphanius
writeth:) This is my body, and this is my
blood.

Answer.

Chrysost. in
Matheum.

Epiphanius
contra. Hæ-
reses. lib. 3.
tom. 2,

S. iij. Besides

Quodam-
modo.

Objection.

Answer.

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pass

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and say: If a Sacrament doth bring with
it selfe, the nature, efficacie, vertue, and
strength of the thing that it is a Sacrament
of, being because of those properties, cal-
led by the name of the thing it selfe: what
needeth Christe to eat the Sacrament of
his owne bodie, whose nature, property,
and vertue is, to worke and bring lyfe?

Objection.

Was not Christe the lyfe it selfe? Chri-
sostome writing upon the blessed Euange-
list Saint Mathew, doth say. That Christ
him selfe dyd communicate, that is to say:
eat and drinke of the mysticall breade and
wine, for to make his Apostles to receave
the mysteries without any manner feare or
dread of conscience. For before, when
he spake of the eating of his fleshe, and of
the drincking of his blood: many being
offended with that, forsooke him and went
away. Least then the same should happen
nowe, he dyd eat and drinke with them
of those visible Creatures, of the which
he dyd say through grace, (as Epiphanius
writeth:) This is my body, and this is my
blood.

Answer.

Chrysost. in
Mathcum.

Epiphanius
contra. Hæ-
reses. lib. 3.
tom. 2.

S. iij. Besides

Whether the Papistes haue styll

Besides this, they wyll not denye that Baptisme is a Sacrament, wherein the worthy receyvers are renewed by the holie Ghoste, do receyue free remission of theyr sinnes, and are made the chyldren of God. Was not Christ that new Adam, whome all wee that seeke to be renewed, must put on, and vnto whome the holie Ghost was not given by measure? Was not he, that vnspotted Labe, in whose mouth no guile was found: was not he the true & naturall sonne of God? What needed he then to be baptized? Had not he abundantly, & of his owne nature, all those thinges that are given vnto vs in Baptisme? And yet dyd he with the Publicans and sinners, come to Iohn Baptist, for to be Baptized of him, in the water Iordane.

Note.
Rom. 6.

1. Peter. 2.

Iohn. 20.
Note.

Math. 3.

Why Christ
would be
baptized.
Rom. 6.
Heb. 10.

Therefore, as hee was Baptized for to sanctifie our Baptisme, and for to certifie vs, that we should all be Baptized most truelie, and most effectuously in his Baptisme, that hee was Baptized withall, in his Passion, which was his death and bloodshedding, whereby wee are purged from all our sinnes. So, besides the cause alledged before of Saint Chrysostome, hee would Communicate with vs, that is to say: eate and drinke of the mysticall bread,
and

the body of Christ in the Sacrament. 117

and of the mysticall Wine, for to signifie
vnto vs, sith that he was not onelie per-
taker with vs of the common meates and
drinks, but also of y^e holy misteries, which
he him selfe had instituted & ordained: that
we are in deede, flesh of his flesh, and bone
of his bones, and that therefore we neede
not to feare or to doubt, if we continue
styll his true members vnto the ende, fee-
ding in those mysteries, which he him selfe
would be pertaker of, vpon his flesh and
blood, through a liuelie sayth: but that we
shalbe pertakers with him bothe in bodies
and soules, of the glozie and ioyes of his
heauenlie kingdome.

Now, as touching the second absurdity,
I knowe that for the auoyding of it, they
wyll flee to the common refuge, that is to
saye, vnto the omnipotencie of God, which
(as I sayd) wyl helpe them no further then
their doctrine dooth agree with the holie

Scriptures: which testifie vnto
vs, that the body of Christe is in
all thinges lyke vnto ours,
(sinne onelie being
excepted.)

Heb. 2.

The

The.20.Chap.

¶ Against the carnall presence of Christ
in the Sacrament.

Mark.14.

Math.26.

The Pa-
pistes are
like the Ar-
rians.



The Papists wyl harpe styll
vpon these few words, that
our Saviour Christe spake
in his last supper, when he
sayde: This is my body, re-

sembling in this point the Arrians, which
when it was proued vnto them by many
strong scriptures, that Christe our saviour
is coequal with the Father in substance,
in Godhead, and power: woulde alwayes
haue their refuge to the fewe words, that
Christ our saviour spake of his humantie,
saying: *Pater maior me est.* The Father is
greater then I. Having alwayes in thei
mouthes, that rich Christ hath spoken it: it
must needs be so, vntlesse we would make
him a liar.

John.14.

Shall we not finde the lyke in our trans-
substantiatours, which wyl haue the body
of Christe at the becke & commendement
of euerie ingling Popish Priest, whensoe-
uer he pronounceth these few words: *Hoc
est corpus meum:* This is my body, And, This
is my blood, with a ful intent to cōsecrate
to be really and substantiallie in the Sa-
crament.

ment, vnder the formes of bread and wine
the substance of them, being really chaū-
ged, and turned into the verie substance of
the body and blood of the Lorde? For, if ye
bring neuer so many places of the Scrip-
tures, which doe witness vnto vs, that our
Saviour Chziste touching his manhood, is
set downe on the right hand of his Father
for euer, vntyll his enemies be made his
foetestole. And that the Heauens must
holde him, untill all thinges be restored a-
gaine, that God hath spoken by the mouth
of all his Prophetes, since the worlde be-
ganne, and that tyll then, wee ought not to
looke for any corporall presence of his:
whereby it followeth, that the Doctrine of
them, that wyll haue his true and natu-
rall bodie and blood, to be really present
vnder the accidentes of breade and wine,
can not be true: straight wayes they cried
out in a rage, saying: Be not these Chz-
stes wordes? This is my body, This is my
blood. Hath he not spoken them? wyll
ye make him a liar, and a dissembler, or
one that speaketh one thing, and meaneth
another? With many such lyke tragi-
call exclamations and out cries, doe they
sell the cases of the simple and ignorant
hearers: so as though the whole dyffe-
rence

Hebz. 10.
Hebz. 1.
Math. 16.
24. 16.
Mark. 16.
Actes. 2.
Actes. 3.
Colos. 3.
Hebz. 8.

The tragi-
call excla-
mation of
the papists.

Note.

Against the presence
rence doth consist in this: Whether Christ
hath spoken these wordes or not, or whe-
ther he must be a lyar and dissembler. If
they haue any other meaning, then they
seeme to haue outwardly at the first blush,
not being conferred with other textes of
the holy Scriptures.

We doe confesse, that these are Christs
wordes, and that he hath spoken them with
his owne holie mouth. But what then
haue I not already proued by innumera-
ble texts of the Scriptures, that they must
be taken otherwise then they sounde out-
wardlie? and that being taken without
trope and figure, they can not stand with
the rest of the scriptures, which teach and
testifie in so many places, that Christe our
Saniour can no moze be here vppon the
earth, touching his manhode, vntill the
last day, when he shall visiblie as he was
sene to goe vp, come againe to iudge the
quicke and the dead.

Actes. 1.

But goe to, put the case that little or no-
thing hath bene sayde yet, touching this
matter. They saye, yea, they vphold and
maintaine euen with fire and sword, that
the bread and wine are Transubstantia-
ted, and really chaunged into the very sub-
staunce of the body and blood of Christe, so
that

that there remaines no moze bzeade and wine, after the Priest had once gaped and blowen vpon them, and spoken the words, but onely the outwarde appearaunce and accidentes of them.

Is not this to say, yea, & also most blasphemouslie to affirme, maintaine, and vpholde, that the precious body and blood of Christe haue their being, substance, and beginning of the corruptible substance of bread and wine? For, whensoever one substance is turned into an other, the second substance that the first is turned into, hath his beginning, substance and being of the first: yea, it hath of his originall & offspring: As for example. When Moyses Rod was turned into a Serpent, whereof had that Serpent his beginning, substance, and being? whereof had he his originall and offspring? or was he before that the same miraculous transubstantiation and chaunge was made? All men can not deny, but that the same Serpent had his beginning, substance, and being, and also his originall, and offspring of Moyses Rod, & that it was not before that the same miraculous transubstantiation or chaunge was made.

Note.

Marke this
ye Papists.

Exod. 7.

Exod. 7.

The lyke maye wee say of the Waters of Egypt, that were turned into blood, and
of

Against the presence of
of the dust that was turned into Lice. For
neither the blood nor the Lice, were before
the miraculous turning was wrought &
done, and as they began, then so had they
their being & substance, of those things or
substances that were turned into them.

John. 2. Againe, when our saviour Christe did in
Cana of Galilee, turne water into Wine:
the same Wine had his beginning of the
substance of the water, and was not be-
fore that the water was miraculously tur-
ned into it. If then they will stifie main-
taine, that the substance of bread & Wine,
are reallie turned into the substance of
the bodie and blood of Christe: they shall
be faine to confesse that the same body and
blood that they haue in theyr Sacrament,
haue theyr beginning, substance, and be-
ing, and also theyr originall and offspring,
of the corruptible and sensible Creatures
of bread and Wine: and that then the
same bodie and blood, doe beginne to be, or
to haue theyr being, when by the almighty
operation or working of the word,
those corruptible and sensible Creatures
be reallie and substanciallie chaunged into
them.

But the true & naturall body of Christe
had his beginning, originall, and offspring

in the blessed Virgins wombe, of whome
 he tooke his vndefiled substance, is nowe
 glorified, and is set on the right hand of the
 Father: but a body of their owne inuenti- **Heb. 1.**
 on and making, which is often made and
 shaped a newe, as they doe pronounce the
 words of consecration (as they call them)
 vpon the creature of bread and wine, *Cum*
intentione consecrandi: That is, with a full
 purpose and intent to consecrate.

Some of them, to auoide this inconueni- **An other**
 ence, are wunt to say, that the substance of **Wiste of the**
 bread and wine, is not turned into the sub- **Papists.**
 stance of the body & blood of Christ: but that
 the substance of the visible Creatures of
 bread and wine, doe vanishe away, giuing
 place vnto the substance of the body & blood
 of Christe. If it were so, then would not
 our sauour Iesus Christe haue sayd: This
 is my body, but rather, in this is my bo-
 body, or, vnder the accidents of breade and
 wine, is my body and blood.

Againe, that which they doe, could not
 be called Transubstantiation, which is
 a reall chaunging of one substance that
 is extant, into an other substance that is
 not extant: But some other name should
 they be compelled to giue vnto theyr mon-
 strous iugling, and exantation, con-
 trarie

Against the presence of
trarle to the mindes and writings of their
owne Schoole Doctoꝝ. For, Iohānes Sco-
tus, otherwise called Duns, shewing from
whence this doctrine of transubstantiation
did come, writeth after this manner.

Iohan. Sco-
tus sup. sen.
4. st. 2.

It seemeth that men are chæfly moued to
imbrace or receaue this sentence, because
that we must holde of the Sacraments, as
the holy Church of Roome doth holde: but
the holy Church of Roome doth holde, that
the breade is transubstantiated, or reallie
chaunged into the body of Chziste, and the
wine into his blood. Likewise, Gabriel Biel
writting vpon the Cannon, after that he
had shewed that it was vncertayne, howe
the body of Chzist was in the Sacrament,
whether it was by the conuersion, or tur-
ning of the visibie creatures of bread and
wine into it, or by some other meane, doth
say plainlie these words.

Gabriel biel
suo canon.
Missæ. lect.
40.

But because that we must holde of the
Sacraments, as y^e holy Church of Roome
doth holde, sith that it hath decreed and de-
termined that the bread is transubstantia-
ted, or reallie chaunged into the body of
Chzist: therfore this opinion is receiued of
all the Catholiques, that there remaineth
no substance, but that it is truly & reallie
chaunged, transubstantiated, & turned into
the

the body of the Lord.

Two thinges we doe learne by the way. First, that this monstrous Doctrine of transubstantiation did come from Roome, the great Grandame of all abhominable errours, heresies & abuses: for this doctrine of theys, came neuer out of the worde of God, for so sayeth he him selfe (I meane Gabriel Biel) that all theys transubstantiation, of substance of bread and Wine. *Non inuenitur expressum in Canone biblie:* That is to say: It is not sounde, expessed (sayth he) in the Canon of the Bible.

Transubstantiation came from Roome.

Sup. canon. lect. 40.

And as for the antiquitie of this Doctrine, it is plainly set forth by their owne Doctor, howe olde it is. For Tonstall sayth, of the manner and meane howe this might be (whether by transubstantiation, or otherwise) perhaps it had bene better to leaue euerie man that woulde be curious, to his owne coniecture. *Sicut liberum fuit ante concilium Lateranũ*: As before the councell of Laterane it was left at liberty. Thus wee see howe auncient it is, neuer hearde of in all the worlde, vntyll theys late councell of Laterane, holden in Roome vnder Pope Innocentius the thirde, in the yere of our Lord 1215. in the tyme of King Iohn, King of Englande, and neuer

The Papistes themselues say, that theys Transubstantiation is not found in the word of God.

Cuth. Tons. de Euchari. stia. li. i. pag. 46.

Anno. 1215. Transubstantiation

Li. i. before,

Against the carnall presence

was neuer
heard of in
the Church
for the space
of. 1215.
yeeres after
Chyiste.

The age of
the Papists
new Tran-
substantia-
tion, is. 357
yeeres.

Gene. 4.
Joel. 2.

before. So for the space of xij. hundred and xv. yeeres, the Church of God was able to stand well without it. So the great antiquitie of their Transubstantiation, is but thre hundred fiftie and seven.

Therefore, all men may see how much credite wee ought to giue vnto it: and againe, howe worthy a thing it is, that for it, so many notable, learned, and other godlie men and women, should thus cruelly be put to death, and murdered, to the great decaye of true Religion, throughout all Realmes, whose innocent blood cryeth vengeance in the eares of God, against those wicked Papistes, and also against the Magistrates, that were the Popes butchers, and hangmen. Wherefore, I say, turne and repent with all speede, and aske mercie in Iesus Chyiste our Sauour, that your bloody handes maye be made cleane by his blood, and so washed from your sinnes.

Secondlie, wee learne by the sayinges of these holie Doctours of theyrs, that they that holde opinion, that the substance of bread and Wine is not reallie chaunged, but vanisheth away, for to give place vnto the substance of the body and blood of Christ: doe holde against the decrees and Canons

Canons of the holy Mother, the Church of Rome, which doth holde that the bread and Wine are transubstantiated, reallie chaunged, and turned into the substance of the body and blood of Christe, the outward apperaunce and accidents of them onely remayning.

And therefore, wyl they, nyl they, even in the spyte of theyr smother shaven faces, they shall be fayne to confesse, if not with theyr mouthes, at least in theyr Consciences, that theyr Christe that they haue in theyr Pottes, and in theyr Vases, and in their Sacrament, is a bready Christe, that is to saye, a Christe made of breade: and which hath a bodie of the substance of bread and Wine, wherewith they haue made all Nations to committe most detestable Idolatrie, and to fall away from the true Messias and Christe, whose true and naturall body hath his substance, not of the corruptible substance of bread and Wine, but of the substance of the blessed Virgin Mary his Mother, and nowe being glorified & immortall, is on y right hand of the maiesty on high: where, by the mighty operation of his secrete spirit, we do fede upon his fleshe and blood through faith, as long as we continue true lively members

The Christ that the papistes haue in theyr Pottes, is made of breade and wine. 17.

Colos. 3.
Heb. 10.

The wicked doth neither eate nor
of his body: but most speciallie, when we
do worthily receyue his holie Mysteries,
which he him self hath instituted for a per-
petuall remembraunce of his death and
passion.

The. 21. Chap.

The wicked doth neyther eate nor drinke
the body and blood of Christe.



If these wordes: This is my
bodie, shoulde be taken as
they sounde, whereby such
Transubstantiation must
needes ensue and followe,
that no bread and Wine should remayne,
but onelie the body and blood of Christe,
couered with the accidentes of breade and
Wine: all the vngodlie & vnfaithfull Hy-
pocrites that receyue the Sacramēt, shoulde
eate the fleshe of Christe, and drinke his
blood, & so should haue everlasting lyfe, as
it hath bene sayde before: yea, they shoulde
dwell in Christ, and Christ in them. For
hee sayeth. Hee that eateth my fleshe, and
drinketh my blood, dwelleth in mee, and
in him.

John. 5.

The wic- But it is most sure, that the vnfaithful
ked eate not Hypocrites do not dwell in Christe, nor
Christ

drinke the body and blood. &c. 123

Christ in the, except he would haue Christ the body of
and the Deuill to dwell bothe together in Christe.

1. Cor. 10.

one place: which thing can not be, sayeth
Saint Paul to the Corinthians. Therefore
I may conclude, that they do neyther eate
his fleshe, nor drinke his blood. For, as

Saint Augustine sayth: *Hoc est, ergo man-
ducare illam escam, & illum potum bibere, in
Christo manens, & illum manentem in se habere.*

August. in
Ioh. trac. 26

That is to say: This is to eate that meate,
& to drinke that drinke, to dwell in Christ,
and to haue Christ dwell in him. Againe, in
the same place he sayth: *Ac per hoc qui non
manet in Christo, et in quo non manet Christus:*

In tract. 26.

*proculdubio nec manducat spiritualiter carnem
eius: nec bibit sanguinem eius, licet carnaliter
& visibiliter premat dentibus Sacramentum
corporis & sanguinis Christi.* And therefore,

hee that dwelleth not in Christe, and in
whome Christe dwelleth not, without
doubt, doth not eate spiritually his fleshe,
nor drinke his blood: though hee doth car-
nally and visiblie presse with his teeth the
Sacrament of the body & blood of Christe.

And in an other place he doth thew (sayth
he) what it is to eate his fleshe, and drinke
his blood, not sacramentallie, but in verie
deede, that is: so to dwell in Christe, that
Christe may also dwell in him. For, hee

August. de
ciuit. Dei.
li. 12. cap. 25.

L. iij.

sayth

111. The wicked dooth not eate nor

sayth this, as if he should say: he that dwel-
leth not in me, and in whome I dwel not,
let him not saye or thinke, that he eateth
my fleshe, or drinketh my blood.

Ex lib. sent.
Prosperi,

And out of the sentences of Prosper, he
doth alledge these wordes: He that doth
disagree from Christ: doth neyther eate
his fleshe, nor drinke his blood, although he
doth enerie day receaue indifferentlie the
Sacrament of so high a thing, to the con-
demnation of his owne presumptuous-
nesse. And againe he sayth: *Discipuli man-*

In Ioh. trac.
50.

ducabent panem Domini; Iudas panem Domi-
ni contra Dominum, illi vitam, ille panem.

The Disciples did eate the breade, which
is the Lord: but Iudas dyd eate the breade
of the Lorde, against the Lorde: they vnto
life, he vnto death. Again, if any do disa-
gree from Christ, the vngodlie and vn-
faithfull Hypocrites do disagree from him.
Therefore, if these wordes of Saint Au-
gustine be true, they do neyther eate his
fleshe, nor yet drinke his blood, though they
do euery day receyue indifferentlie the sa-
crament of so high a thing, to theyr owne
condemnation and utter casting away of
their owne soules.

Ex lib. sent.
Prosperi.

Whereby I maye also conclude, that
there is no such Transubstantiation, as
they

drinke the body and blood, &c. T124
they do falselie imagine, but that there re-
mayneth bothe bread and Wine: where-
upon the ungodly Hypocrites do feede, on-
lie the godle and faithfull being moſte ef-
fectuouſlie made partakers of the precious
body and blood of Chriſte, which (as Saint
Ambroſe ſayth) is the ſode of the Saints
onely: ſo that who ſoeuer eateth of it,
he ſhall not dye the death of a ſinner.
For it ſhall be made vnto him remiſſion of
ſinnes.

Ambroſ. de
Benedict.
Patri. cap. 6.

So lykelike, Saint Origene ſayeth
moſt plainlie againſt theſe fellowes, theſe
wordes. *Eſt verus cibus, quem nemo malus*
potest edere: Etenim ſi malus poſſet edere cor-
pus Domini, non ſcriberetur: Qui edit hunc
panem, vivet in eternum: The body of Chriſte
is the true ſode, which no euill man can
eate: for if the euill man coulde eate the
bodie of our Lorde, it ſhoulde not be writ-
ten: Hee that eateth this bread, ſhall liue
for euer.

Origen. in
Math. ca. 15

Saint Hierome alſo ſayeth:
Heretici non manducant, corpus Domini, nec
bibunt ſanguinem ſuum. The wicked He-
retiques do not eate the body of the Lorde
nor drinke his blood. And againe he ſayth:
All that loue pleaſure more then God, eate
not the fleſhe of Jeſus Chriſte, nor drinke
his blood.

Hieronimi
in Ieremia.
Hieronimi
in Eſaiam.
Cap. 66.

De conſecr.
diſtin. 2. cap.

I. iij. Thus

qui discor-
dat. et ibide
in cap. quid
est.

What great
absurdities
doo come of
the doctrine
of transub-
stantiation.

De consecra.
distinct. 2.
qui bene.

Alexa. Ha-
les. per. 4.
quest. 45.
memb. 1.

The lyke ye
may reade
in William
Derin, in

The wicked dooth not eate nor
Thus you see plainly p^roued, that y^e wic-
ked doo not receyue nor eate the bodie and
blood of Christ: although they eate the Sa-
cramentall Sacrament neuer so often.

Againe, if there doctrine were true, that
is to say, if the bread and Wine were re-
allie and substantiallie the body and blood
of Christ: then shoulde the Mice, Rattes,
and other vermine, that eate they^r Sacra-
mentall bread, eate also the body of Christ,
which thing some of them are not ashamed
to confesse and saye: *Si dicatur, quod Mus
sumat corpus Christi, non est magnum inconue-
niens.* If it be sayde, that a Housle receiueth
the body of Christ, it is no great inconue-
nience. And Alexander of Hales sayeth al-
so, being a great Doctor of the Papistes
Transubstantiation: *Si canis, vel Porcus
deglutiret hostiam consecratam integram: non
video, quare corpus Christi non simul traice-
retur in ventrem Canis, vel Porci.* If a Dog
or Pig, should happen to swallowe downe
the whole Host being consecrate: I see no
reason, but the bodie of Christ may passe
with all into the bellie of the Dogge, or of
the Pigge.

But others of them considering the great
absurdities of it, do saye, that when Mice,
or other lyke vermine doo app^roch to come
nie

drinke the body and blood. &c. 125

nie vnto it: the body of Chziste doth flie vp
straight into Heauen, the olde substance
coming againe miraculonslie vnto the ac-
cidentes. Belike their fained Chziste hath
not so much power as a poore Catte, or a
Moule hath, which beeing but a poore crea-
ture of our sauiour Chziste (whome we do
worship and fede vpon, aboue in Heauen,
on the right hand of the father) doth with
his sent onely, fray away Mice and Rats:
so that they dare not come where hee is,
much lesse, that they should benter vpon
him, eate him vp, as they do theyr false
Chziste, or else make him to finde his legs
or winges, so to be out of their reach, and
clawes. Likewise, when they burne theyr
moulded God: if their doctrine, were true,
they coulde not chuse, but they that must
burne all the body of Chziste, except they
will say, that the substance of the alyes is
made of mere accidents.

But I know that they will say, that as
sone as the body of Chzist doth see the fire
come, it fleeth straight wayes vp into hea-
uen: making his olde substance by his al-
mighty power, to come to his accidents a-
gaine. Who would not deride and laugh
to scorne this vaine doctrine of theirs? As
Chziste nowe of lesse abillitie and power,
then

his booke of
his. 3. Ser-
mons prea-
ched in the
Hospitall of
S. Antho.
in London.
The Chzist
of the Pa-
pistes is ea-
ten vp with
Mice and
Rattes.
Heb. 10. 1.
Colos. 3.
Philip. 3.

The Pa-
pistes do
burne their
Chziste.

Who can
choole but
laugh at
these Pa-
pistes.

The wicked doth neither eate nor

Math. 4. then he was before his resurrectiō or rising
Eph. 4. againe. What Spice, what Dogges, what
Pigs, what Rats, what Cats, what beate,
what fire, what water, what byting, what
Heb. 2. chewing with teeth, what Devils, what ty-
rantes, were not obedient vnto his diuine
power, when he was conuersant among
men, beeing subiect to all māner of infirmi-
ties that we are subiect vnto (sinne onelie
excepted:) And shall he now, that he hath
all power given vnto him, bothe in heauen
and in earth, be saine to giue place, not on-
lie to fire and water, but also to little poore
seely Spice, which feare the Cat, & dare not
presume to appoche nigher her, no, not as
nigher as he maye haue the sent of the Cat:
And is Christe of lesse power, that they
dare come nigher to eate him by, or make
him flee into Heauen, as soone as he seeth
them cōming: or, is Christe of lesse power
then water which can quenche fire: or of
lesse power, then the sunne that drieth by
water: O blasphemous Papistes, enemies
to Christes body & Passiō, robbers cleane
of his diuine might and power: if thus we
should follow your doctrine, we shal at last
cleane deny God, and say with you in your
hearts. *Non est Deus*: There is no God at
all.

The

The. 22. Chap.

¶ The true exposition of these woordes,
(Hoc est Corpus meum,) and that Sa-
 cramentes are called by those
 names, whereof they are
 Sacramentes.



Why now come to the true
 exposition of these wordes:
 This is my body. First and
 formeſte, it is to bee noted
 and marked, that the Sa-

cramentes are moſt comonly called by the
 names of thoſe things that they be Sacra-
 ments of. Which thing may eaſily be pro-
 ued, both by the Scriptures, and alſo by
 the authorities of the ancient fathers of
 the olde Catholique Church.

¶ When the Lorde our G D dyd in-
 ſtitute and ordeyne Circumciſion, hee dyd
 ſaye: And my couenaunt ſhall be in your

ſhe. ¶ Here hee calleth the ſigne of the
 couenaunt, by the name of the couenaunt
 it ſelfe.

¶ The Teſtament or couenaunt
 was: I will be thy God, and the God of
 thy ſeede after thee. And vnto this was
 Circum-

The true
 expoſition of
 theſe wordes.
 This is my
 body.

Gene. 17.

7. m. 2.

The exposition of these wordes,
Circumcizion added, as a sygne o2 seale of
the couenant, beeing called by the name of
the verie thing it selfe, that it did signifie
and represent.

Exod. 12.

Againe, the Pascall Lambe was called,
Transitus Domini, that is to say: The Passe-
ouer of the Lord. Yet the Lambe, which
was but a brute Beast, appointed for the
bellie, was not the Passeouer of the Lord,
but onelie a signe o2 seale of it. For, the
Passeouer, o2 passe by of the Lorde was,
when he went by the houses of the Israc-
lites, & slew all the first borne of Egypt, not
one of all y Israelites that beleued his ser-
uant Moises, and dyd as he commaunded
them, being either harmed o2 hurt. Of this
exceeding great benefite, and of they2 deli-
uerance out of Egypt, was the Pascall
Lambe a memoriall o2 sygne: and that it
myght the better print in they2 mindes,
what God hath done for them, it was cal-
led by the name of the thing y it did signify
o2 represent. For God him self doth attri-
bute vnto it his owne name, saying by his
Prophet Nathan vnto David: Shalt thou
2. Sam. 7. build me a house for to dwell in: who, since
I brought the Israhelites out of Egypt: neuer
dwelled in house, but in Tentes and Ta-
bernacles. It is most euidentlie plaine,
that

that hee speaketh there of the Arke of the Testament, for, as hee dooth not dwell in Temples or houses that bee made with handes: so dyd he not dwell in Tentes or Pavillions. For why? the heavens are his seate, and the earth is his footstole. Who shall builde him a house?

Isa. 66.
Act. 7.

Againe, it is called the power & glorie of God, as when the Psalmist sayth: *Suam*

1. Sam. 4.
Psal. 78.

potentiam captivitatis, suam decus hostili exposuit manus. That is is to say: And he hath deliuered vp his power into captivity, and his worship or glorie into the hands of his enemies.

The Sacrifices also, that were offered for sinnes, were called sinnes. And therefore it is written: And the Priests shall eate the sinnes of my people. For this cause was our Saviour Christe him selfe,

Leuit. 16.

who is the true & only Sacrifice for sinne, prefigured before, and signified by all the Sacrifices of the olde Lawe, called sinne.

Heb. 7. 9. 10

As when S. Paule sayth: Him, that knewe no sinne, God did make sinne for vs, that through him, we should be made the righteousness of God in him.

1. Cor. 5.

By these and many other lyke textes, which I neede not now to rehearse, any man may easilie perceyue, that it is the common phrase of the holy Scriptures, to

call

Why the
Sacraments
be called by
the names of
the things
whereof they
be Sacra-
ments.

781 The exposition of these words
call the Sacramentes by the names of the
things whereof they be Sacraments, that
so they maye the more lively, & with grea-
ter efficacie, print in the mindes of men,
the things that they doe signifie. And also
for to certifie vs, that if we receyue them
worthilie, we shall most effectuouslie be
made partakers of the things that they be
Sacramentes of.

This manner of speaking then, as bee-
ing well knowne of the Apostles. For
why? they were wont and accustomed to
it from theyr youth, our Saviour Chyiste
dyd vse at his last Supper, when he did in-
stitute and ordayne the Sacrament of his
body & blood. Therefore, they that say, that
our Saviour Chyiste should be an vnwise
Testament maker, if he should haue vsed
then tropes and figures, or such obscure &
darke manner of speaking: wyl not per-
ceauie that his Testament was made long
before that, with plaine & manifest words,
and that he dyd but institute and ordayne
the Sacrament of it, as a most infallible
and sure Seale of all his heauenlie promi-
ses, and of the vncorruptible inheritauce
that he hath purchased and bequeathed vn-
to vs: wherein he dyd vse the same phrase
and maner of speaking, that the holy ghost
had

The Sa-
crament is
not the Te-
stament of

had used before in the institution of all Sacramentes, which was then so common, that it was impossible that the Apostles should be ignorant in it: And though they had beene ignorant, yet Christe our Saviour should have deliuered them from all doubt, when speaking of the Cup, he did adde immediatlie these wordes: I say vnto you, I wyll not drinke hencefoorth, of this fruite of the vine Tree; vntyll that daye, when I shall drinke it new with you in my Fathers kingdome. Declaring therby, that the same that was in the Cup, which before (for the causes aboue rehearsed) he had called his blood, was Wine, even the fruit of the Wine Tree. I report me vnto you, whether the blood of Christe, I meane his true and naturall blood, be the fruit of the Wine Tree, or not.

Christe, but
a Scale or
signe of it.

Math. 26.

01.10.1
11.10.1
7.0013
2.0002

Therefore, Saint Ciprian sayth: *Quomodo autem de creatura uitis nouum vinum cum Christo, in regno patris bibemus, si in sacrificio dei Patris, & Christi vinum non offerimus* What is to say: How shall we drinke new Wine of the creature of y Wine, with Christ, in the kingdom of the Father, if in the Sacrifice of the Father, and of Christ, we doe offer no Wine: As then the same that was in the Cup, through our saviour Christ

Ciprian ad
Ceciliam.
li. 2. epist. 3.

281 The exposition of these words

Ch:iste hath sayde of it: This is my blood;
was styll by his owne confession the fruite
of the vine tree: euen so the same, whereof
he had sayde: This is my body, was breade
styll. For, as Theodoretus sayeth: He that
had called his bodie, Wheate, and breade,
and him selfe a Wine: dyd afterwarde ho-
nour the bread and wine, with the names
of his body and blood, not chaunging the
nature, but adding grace vnto the nature.
For these causes, the blessed Apostle Paule
did not sticke to call it bread, not once, nor
twise, but fīue tymes, in his Epistle to the
Corinthians. As for the example of Moyses
Rodde, being turned into a Serpent, or of
the water, being chaunged into wine, and
such other lyke, which they be wunt to al-
ledge for to blinde the simple and ignorant
people withal: how much it serueth or ma-
keth for them, it hath bene already suffici-
entlie declared a lyttle befoze.

Now then, sith that it hath bene already
proued, that the Apostle could not doubt
of our sauiour Ch:istes wordes, which he
spake at his last supper, when he did insti-
tute his sacrament, because that they were
accustomed euen from theyr tender youth
to such phzases, & manner of speakings: I
wyl also shew, that the auncient Fathers
dyd

1. Cor. 10.

1. Cor. 11.

Exod. 7.

John. 2.

dyd vnderstand and expound these wordes,
 as we doe bothe vnderstande and expounde
 them fyrst: these are Tertulians wordes.
 The Lord dyd not reproue bread, where
 with he doth represent his bodie. We shall
 vnderstand that the Heretique Martian, a
 gainst whome this Father wrote, did re- Tertu. contr
Martia. li. i
 proue all the creatures of God as naught.
 Which Heresie, Tertulian dyd confute
 frontlie, by many strong argumentes and Note.
 reasons: and among all other, he doth ga-
 ther an argument of the institution of the
 Lordes Supper, as if he should haue sayd,
 If y creatures were naught: Christ would
 not represent his bodie with bread, which
 no man can denie to be a Creature, but
 Christ doth represent his body with bread:
 Ergo, the bread is not naught, but a good
 creature of God, to be vsed with thanks 1. Tim. 5,
 giuing. But howe soeuer the matter go-
 eth, Tertulian doth plainly affirme here,
 that Christe doth represent his body with
 bread.

And vnto him doth saint Hierome agrée, Hieroni. in
Math. ca. 26
 saying: He taketh bread which comforteth
 the heart of man, that as Melchisedech
 had done in the figure of him, when he dyd
 bring forth bread and Wine: so he should
 represent the veritie of his body and blood.

The exposition of these words
No man will say: that the thing that doth
represent, and the thing that is represen-
ted, be all one, excepte, it be the Papistes,
as Doctor Harding, Cope Marshall, and
Shakestockes, I woulde saye Shacklocke,
who geeth about by Columellas words to
proue, as VVinchester dyd, such a thing:
but if the saying of that profane wyter
should take place in this matter: it should
follow that the bread should but represent
it selfe, and none other thing, as Columella
will haue, *Ut villicus semper se representet.*

Columella.

That the Baylife of husbandrie should al-
waies represent himself, which is no more
in our Englishe, but that he shoulde be al-
wayes present. We are not wont to say,
that a King doth represent him self, or his
owne person: But of a Lord or of a Judge
that sitteth in iudgement, we say comonly
that the same Lord or Judge doth repre-
sent the Kinges personne, not as a player
that doth represent an Empero or a king
in a stage or scoteplay: but because of the
Kings authoritie and power that is giuen
vnto him.

The Sa-
cramentes
are not bare
Agnes.

Euen so in the Sacrament, we say with
the auncient Fathers, that the bread doth
represent the body of Christ, not as a bare
naked figure or signe (which thing all the
rable

tablement of Popishe Papistes, doo moste
 flanderouslie laye to our charge) but be-
 cause, that beeing onelie ministred, and
 worthily receiued, it bringeth with it selfe
 the nature, propertie, vertue, and grace of
 the bodie of Chziste, as Ambrose dooth te-
 stifie with these wordes. Thou dost re-
 ceue the Sacrament for a symilitude, but
 thou dost obtayne the vertue and grace of
 the true nature : And because that thou
 dost receue bzeade, thou arte in the same
 sorte made pertaker of the diuine substāce.
 These be the causes, wherefoze wee saye,
 with the olde Fathers of the auncient Ca-
 tholique Church, that the bzead dooth re-
 present the body of Chziste.

Amb. de
 sacra. lib.6.
 Cap.1.

But as it needeth not that a King be re-
 allie, or personallie present, for to haue
 his authoritie or power to take place, a-
 mong his faithfull and obedient subiectes:
 so is it nothing necessarie that we shoulde
 haue the naturall bodie of Chziste reallie
 present vnder the formes of bzead & wine.
 For, without it, that is to saye, though
 it bee sytting styll according to the Scrip-
 tures, on the right hand of the Father, we
 haue by the vertue of his institution, and
 the mightie working of his Spirite, there
 in the Sacrament, the verie propertie,
 M. y. vertue,

A similitude

Colos.3.
 Heb.10.

The exposition of these words
vertue, and grace of the naturall flesh and
blood of Chyiste, most effectuouslie mini-
stered vnto vs, to the euerlasting comfozte
and nourishment, bothe of our soules and
bodyes.

Terrul.con.
Marti.lib.4.

The auncient wyter and Father, I
meane Tertulian, in his fowrth Booke a-
gainst Martian, writeth after this man-
ner: Chyiste taking bread and distribus-
ting it, dyd make it his body, saying: *Hoc*
est Corpus meum, hoc est figura corporis mei.
This is my body, that is to saye, the fi-
gure of my body. And vnto him wyll I
ioyne Saint Augustine, that all men may
see, what shamefull lyars, Doctour Har-
ding, and the other Papistes are, who are
not ashamed to saye, that none of all the
auncient Fathers, neither befoze nor since
dyd expounde them in that place. These
words of S. Augustine, are these. *Adhibuit*

Aug.in pro.
in.3. Psal.

ad conuiuium: in quo corporis & sanguinis sui
figuram discipulis commendauit & tradidit.

Augu.con.
Adimantum
cap.22.

And he dyd admitte or receyue him vnto
the bancquet, where in he dyd commende
and deliuer vnto his Disciples, the figure
of his body. And in an other place he sayth
again: So the blood is the Soule, as the

1.Cor.10.

Rocke was Chyiste, and yet the Apostle
sayth not: the Rocke did signifie Chyiste,
but

but the Kocke was Chziste: So may I expound, that this precept or comaundement was giuen in a signe. *Non dubitanis Dominus dicere: Hoc est Corpus meum, cum daret signum corporis sui.* For the Lord dyd not doubt, or sticke to saye: This is my body, when he dyd giue the signe of his body. In theyr owne distinctions, they haue these wordes: *Dicitur corpus Christi sed improprie ut sit sensus, vocatur corpus Christi, id est, significat corpus Christi.* That is to say in englishe: It is called the body of Chziste (meaning the Sacrament,) but improperly, as the meaning of it may be thus, it is called the body of Chziste, that is to saye, it dooth signifie the body of Chziste.

De conse.
disti. 2. Hoc
est quod.

These sayinges neede no exposition at all: For they are so platne, that the verie Chyldren in the Streete be able to vnderstand them, and also to perceyue and espye out the shamefull leasinges of our disguised Papistes, who care not what they say, so that they may seeme to say somwhat, for to deceyue the simple and ignorant people withall, and for to maintayne theyr great Grandfather, Antichzistes kingdome of proude Roome. For, ye must vnderstande, that this is the only mark that they shoute at, all the packe of them, that they may set

The marke
whereat the
Papistes
shoute at.
Actes. 12.

The exposition of these words
by them selues as Gods, & bying all mens
heads vnder their gyddles.

John. 4.

Stella cleri-
corum.

And no doctrine (they thinke) will serue
better for that purpose, then this grosse &
Capharnaitical doctrine of trāsubstantiati-
on, & of al the copozal pzelence of Chzistes
body in the Sacrament. For who would
not stande in feare of them, and reuerence
them as Gods, that can with fīue wordes,
make Chziste bothe God & man, of a pēce
of bread, when soeuer they lyst? And ther-
fore it is witten in a booke of theyrs, these
wordes. *Howe honourable, howe wo-
shipfull and excellent, is the dignitie of
Prestes (if they wyll lyue Prestlyke) in
whose handes (as it were in the Virgins
wombe) the sonne of God is incarnated, or
taketh fleshe. And then by and by after it
followeth: Iste qui creauit me, dedit mihi cre-
are se, qui creauit me sine me creatur median-
te me, cum ergo tāta dignatis sit sacerdos: quod
creator sit sui creatoris & totius creature,
ipsum pendere, vel damnare, inconueniens est.*
That is to say in Englishe: Hee that made
me, gaue me power to make him: and hee
that made me without me, is made by the
meanes of me. Seeing then that a Prest is
of so great dignitie, that he is the maker of
his maker, & of euerie creature, to destroy

or to condemne him: it is not conuenient,
 euen the lyke you maye reade in an other
 Booke of theirs, these wordes of proude
 Herode: *Sacerdos est altior Regibus, felicior*
angelis, & creator sui creatoris. A Priest is
 higher in authoritie then Kinges: happier
 or more blessed then Angels, and a creator
 of his Creatour. To be short, all men may
 see now at this present, that all their study
 and seeking is, to aduance their own pride
 & glory, and to exalt them selues aboue all
 Princes and Kings of the earth: Which is
 a propertie of Antichriste, & of all the imps
 of his kingdome. But leauing the tryall of
 this thing vnto other men, that haue any
 eyes to see: I wyll returne againe to my
 matter.

Our Pope Catholiques perceyuing these
 authorities that I haue nowe alleadged
 out of Tertullian, out of Augustine, and
 out of theyr owne Distinctions, to be so
 plaine, that any Childe is able to picke out
 the Englishe of them: doo bestyre them
 selues, that at the least, they may caste
 some myste befoze the eyes of the vnlearned
 & simple people. The signe (saye they)
 and the figure, be taken for the thing that
 is represented, and signified by them: yea,
 they are the verie thinges it selfe, as it

Actus. 12.
Sermo. discipu. sermo.
112.
 Papistes
 seeketh by
 Transub-
 stantiation
 to set by
 their pride
 and glorie.

Objection.

U. iij. appea

The exposition of these words
appeareth by the wordes of the Angell,
who afterwardes that he had shewed vnto
the Sheeheardes that Christe our Sa-
uiour was borne, dyd saye immediatlie.
And take this for a sygne, yee shall finde
the Childe swadled, and layde in a Man-
ger. Was not Christe there, bothe the
signe, and the very thing it selfe that was
signified by the signe? Againe, Simcon
speaking of him, saith plainly these words:
This Childe shall be a signe, which shall be
spoken against. Here againe doe we see,
that the signe, and the thing signified by it,
are bothe one. Moreover, the blessed A-
postle doth call Christ the verie Image of
his Fathers substance: and yet all men
wyl confesse that Christe our Saviour is
one with the Father in substance. Where-
by it followeth, that Christe is the Image
or figure of the thing that he is him selfe.
After the same manner ought the fathers
to be vnderstanded, when they cal the Sa-
cramēt, a signe, or a figure of the body and
blood of Christe.

Answer. This is the myste, that our Papistlicall
Doctors, doe daylie endenour them seluss,
to cast befoze the eyes of the ignorant
and vnlearned: which through the helpe of
him that is y true sonne of righteousnesse,
shall

Luke. 1.

Luke. 2.

Heb. 1.

shall soone be drituen away : that all men
that will, maye see the cherefull and com-
fortable lyght of the trueth. As for the first
place that they haue alledged, and do al-
ledge daylie, it maketh nothing at all for
them. For, the Angell doth not saye : And
ye shall finde the signe of a Child swadled
and layde vp in a Manger. But the verie **Note.**
wordes are these : And for a sygne, yee **Luke. 1.**
shall finde the Childe swadled and laid vp
in a Manger. Whereby any man may per-
ceauie, that Christe being newlie borne,
was not appointed of the Angel, for to be a
signe of him selfe. For, that needed not, but
for to be a signe and token that the wordes
which he had spoken vnto the shepheardes
were true. No man will say, I trowe, that
Christe, and the wordes that the Angell
spake then vnto the shepheardes, were all
one thing. Let any man reade the place
well, and marke dilligentlie the circum-
staunces of it, and he shall finde it to be as
I saye.

We haue almost the like maner of spea-
king in Esai, where the Prophet speaking **Esai. 7.**
vnto Ahas, doth saye. And therefore,
the Lord shall giue you a token him selfe:
Beholde, a Virgin shall conceyue & beare
a Sonne, &c. Shall we saye now, that the
Virgin

The exposition of these words
Virgin Marie, with her sonne, was a token
or signe of her selfe: and not rather a token
and signe, that the words of the Prophet,
which he spake then vnto Ahas, in the
name of the Lord were most true, and that
they should in theyr tyme be fulfilled and
performed:

Nowe, whereas they doe bring forth
the saying of Simeon: truly they declare
therein, theyr deuillish and malicious
heart, and also theyr moste wicked in-
tent, whereby they goe about to peruert
all the Scriptures that come into theyr
handes.

What this
word, signe
doth signi-
fie in this
place of
Luke. 2.
The place
of Simeon
expounded.

Isal. 2.

For in that place, this worde, signe, is
not taken for a thing, that doth signifie or
represent an other thing: but for a marke
that men are wont customablie to shote
at. For the meaning of Simeon was, that
Christe with his Doctrine, shoulde bee as
a marke that all the worlde should shote
at, that is to saye: that both hee and his
Gospell shoulde bee withstanded, and re-
sisted of all the vnfaithfull worldinges
vppon the earth, which would bende them
selues against the Lord, and against his
annoynted, our Sauour Iesus Christe,
and the gladde or ioyfull tydings of his
Heauenlie kingdome, as Solues be custo-
mably

mable bent against a marke. Therefore, the Iewes that were at Roome, did say vnto Paule: We haue heard of this sect, that euerie where it is spoken against. These fewe wordes that the Iewes dyd speake vnto Paule, ought to serue vs for a sufficient exposition of Simeons saying: for thereby wee learne that the meaning of the olde Father, was none other, but that the Religion of Christe and his Gospel, should be spoken against. Do not now all men see howe well to the purpose they doe alledge the Scriptures, and that all they seeke, is howe they may deceyue & blinde men, and keepe them in error & yll, that their pride, pompe, and glozie, may continue vnto the worldes ende? Actes. 23.

But let vs see what helpe wee haue by the place that they recyte out of the Hebrewes. Therefore (say they) it is written, that Christ is the figure of the fathers substance. What coulde be spoken more plainlie? All Christians in the world wyll confesse, that Christe is one in substance with the father. Doth it not followe then, that Christe our Sauour is the figure of the thing, that he him self is? I beseech thee good Reader, take the paines to reade the whole place, as it lyeth with the circumstances Wisd. 2.

The exposition of these words
staunces and all : and then shall yee some
perceyue how much it helpeth them, in the
maintayning of theyr shamesfull errour.

Heb. 1.

For there they shall learne, that whereas
God in times past, diuersly & many wayes
spake vnto y^e Fathers by the Prophets: he
did in these last dayes, speake vnto vs by
his Sonne. It is not unknowne to them
that reade the Scriptures, that the spirite
of Chyriste was in the Prophetes, and that
by him God spake vnto the Fathers.

1. Peter. 1.

How shall we then vnderstand this place
to the Hebrewes, where he sayth: That God
in these last dayes, did speake vnto vs by
his Sonne, sith that he dyd besoze speake
vnto the Fathers by him? It is to be vnder-
standed & marked, that it is sayde, that
God dyd speake vnto the Fathers by his
Sonne, because that the spirite of Chyriste
was in all the Prophetes, by whome he
spake vnto the Fathers: but in these lat-
ter dayes, God dyd speake vnto vs by his
sone, being incarnated, that is to say, be-
ing made man, and hauing taken vppon
him a mortall body in the Virgins wobe.
As then he did speake vnto vs by his sone,
being made man, and hauing taken our
frayle nature vppon him: so his Sonne, I
meane our Saviour Chyriste, being man,
that

How the
place of
Paul must
be vnder-
standed.

that is to saye, touching his manhode, and not touching his Godheade, is the Image or figure of his substance. For the Image or figure of a thing, must be visible and apparent to the eye, else it can not be called an Image or figure. But the Godhead or diuine substance of Christe, coulde not be seene no more then the diuine substance of the Father: therefore, he could not, touching his Godheade, or diuine substance, be the Image or figure of his Fathers substance, but onelie touching his humanitie and manhood. As he him selfe doth testifye, saying: He that seeth me, seeth the Father. **John. 22.**

And it ought to seeme no straungenesse that wee say, that Christe touching his humanitie or manhode, is the Image or figure of the Father. For, if the first Adam, which notwithstanding, that he was created in the estate of innocencie, coulde fall, and breake the commaundement that was giuen vnto him, was called the Image of God: how much more ought the seconde Adam, in whose mouth no guile was found, and which could not sinne, to be called the Image of the Fathers substance? **Gen. 1.**
Heb. 4.
 Yea, the holie Scriptures do testifye of vs, **John. 3.**
Colos. 3.
 that when wee be regenerated or bozne a newe **1. Peter. 1.**

The exposition of these words
newe, we are the Image of God: And shall
not be, by whose spirite and word, we are
begotten a newe and regenerated, be most
liuelie and most effectuously the Image of
the Fathers substance? Thus then may
we conclude, that as God dyd in these last
dayes speake vnto vs by his sonne, being
made man, or hauing taken vpon him a
mortal body: so his sonne being man, or
touching his manhood, is the Image of
his diuine substance. But no man will
saye, that Christe touching his humani-
tie or his manhood, is one with the Fa-
ther in substance (for that were to affyrme
that the Father is a creature.) Therefore,
the argument that they make vpon the
text of Paule, affirming that Christe is the
figure of a thing, that he is him selfe: is not
worth a blew button.

And though they would maintaine still,
that this place must be vnderstanded of his
diuine power & Godheade: yet should they
winne nothing by it. For, the Greeke hath
not the figure or Image of his substance
(if they would goe to the rigour of the let-
ter) but the Image or figure of his person.
And taking it so, I shoulde agree with the
Councell of Nice, wherein it was decreed
that in y blessed Trinitie, there is but one

sub

substaunce, whiche the Greekes call *Vsia*, *Vsia.*
 and three persons, which they call *Hypostas*
ces. Wee doe graunt this after the inter- *Hipostaces.*
 pretation, that Chziste, touching his diuini-
 tie or Godhead, is the Image of the per-
 son of the Father : But we wyl in no
 wise graunt, that the person of the father,
 and the person of the sonne be all one. For
 that were a plaine heresie, which ought
 in no wise to be suffered in the Church of
 Chzist. Let them turne them selues which
 waye so euer they will, yet this place will
 helpe them nothing, no more then the pla-
 ces aboue rehearsed. But that they shall
 be fayne to confesse mauger they haue
 crownes, that the auncient Fathers haue
 expounded these words: This is my body,
 and this is my blood, as we doe nowe ex-
 pound them.

But holue many places out of the Doc-
 tours were I able to bring, for to proue
 that the Sacramentes are called by the
 names of the thinges whereof they be Sa-
 cramentes: Thus dooth the blessed Martyr
 saint Ciprian wryte: *Dedit itaque Dominus*
noster in mensa in qua vltimum cum Apostolis *Ciprianus*
participauit conuiuium, proprijs manibus panē *de vnctio.*
& vinum: in cruce vero manibus militum cor- *Chrismatis.*
pus tradidit vulnerandum: ut in Apostolis
secretius

The exposition of these words
secretius impressa sincera veritas, & vera sinceritas exponeret gentibus quomodo vinum & panis caro esset & sanguis. Et quibus rationibus causa effectibus conuenirent, & diuersa nomina vel species ad unam reducerentur essentiam & significantia, & significata eisdem vocabulis sencerentur. That is to saye in English: The Lorde at his last Supper, which hee kepte with his Apostles, dyd with his owne handes, giue breade and Wine: and vppon the Crosse he dyd with the handes of his Souldiours, deliuer his body to be wounded: that the sincere veritie, and the true sinceritie being secretlie printed in the Apostles, should declare or expounde vnto the Gentiles, howe the breade and Wine, is blood and flesh, and by what meanes the causes doe agree with the effectes. And how diuers kindes and names shoulde be reduced or brought to one essence. And the thinges that signifie, and the thinges that be signified, called by one name.

Augu. super.
 Leui. cap. 17.
 quest. 57.

Saint Augustine, besides that place that I haue already alleadged out of his Epistle that hee dyd write to Bonifacius, dooth in his Booke of Questions vppon Leuiticus, saye these wordes. *Solet autem res qua significat, eius rei nomine quam significat*

cat nuncupari sicut scriptum est, septem specia,
septem anni sunt. Non enim dixit, septem annos
significant. Et septem boues, septem anni sunt:
& multa huiusmodi. Huic est quod dictum
est, Petra erat Christus, non enim dixit Petra
significat Christum: sed tanquam hoc esset,
quod utique per substantiam non hoc erat, sed
per significationem. Sic & sanguis, quoniam
propter vitalem quandam corpulentiam ani-
mam significat, in sacramētis anima dictus est.

In Englishe it is to saye: The thing that
doth signifie, is wunt to be called by the
name of the thing that it doth signifie.

Therefore it is witten: And the .vij. eares
of Cozne are. vij. yēres, and not the seven
eares of Cozne, do signifie or betoken. vij.
yēres. And the. vij. keine are. vij. yēres,
and many such like places. And thereof it
comuneth that it was sayd. And the Kocke
was Christe, he sayde not, the Kocke dyd
betoken or signifie Christe: as though it
had beēne that thing in substantiaunce, which
was onelie in signification. And because
that the blood by reason of a certaine lively
substantiaunce, doth signifie and betoken the
Soule, therefore in the Sacramentes, the
blood is called the soule.

But the words that haue beēne alledged
before, out of his Epistle to Bonifacius, August. ad

Bonifacium
epist. 23.

The exposition of these words
make the matter most playne: Therefore,
I wyll thinke it no labour losse to repeate
them agayne as they lye, in Latine fyrst.
*Si enim Sacramenta quandam similitudinem
earum rerum, quarum Sacramenta sunt non
haberent, omnino sacramenta non essent. Ex
hac autem similitudine plerunque etiam ipsa-
rum rerum nomina accipiunt, Sicut ergo, se-
cundum quendam modum. Sacramentum cor-
poris Christi, corpus Christi est: Sacramentum
sanguinis Christi, sanguinis Christi est, ita sa-
cramentū fidei fides est.* If the Sacramentes
(sayeth hee) had not some certaine simily-
tude or lyknesse of the thinges whereof
they be Sacramentes, they should be no
Sacramentes: and of this symilitude,
many times they haue the names of those
thinges them selues. As then the Sacra-
ment of the bodie of Chryste, is after a cer-
taine manner the body of Chryste, and the
Sacrament of his blood, is after a certaine
manner his blood: So, the Sacrament of
Faith, is Faith. All these authorities, are
of them selues plaine enough, and neede no
further exposition.

Therefore, sith that I haue sufficientlie
proued, bothe by the holy Scriptures, and
also by the authorities of the auncient Fa-
thers, that the Sacramentes are called by
the

the names of the thinges whereof they be Sacramentes.

I wyl be so bolde to conclude, that Chyiste our Sauour dyd at his last Supper; call Bread his bodie, and the Wine his blood: because that they were by his holie institution, made the Sacramentes of his bodie and blood. And vnto this doth Theodoretus agree; as it hath bene de-

clared before, when he sayth: He that dyd call his body wheate and breade, and himselfe a Wine: doth honour the breade and Wine; with the name of his body and blood, not chaūging the nature, but adding

grace vnto the nature. Saint Chrysostome hath euen y like words: whereby we may also gather that the bread and wine beeing

consecrated, that is to say, beeing applied to that holy vse that God hath instituted and ordayned, (for that is the true Consecration, as one very well sayd, *Consecratio tota actio Christi est*: whatsoeuer the Papistes can prate & scolde to the cōtrarie) be called the bodie and blood of Chyiste, because that beeing duly ministred and worthily receiued, they bring with themselves the grace, vertue, and property of his most precious fleshe and blood, whose nature and properties, to bring immortallitie & life euers-

lasting.

¶.

¶.

The exposition of these words
saying, that is to saye, to viuifie and quicken
all saythfull beleuvers, bothe in soules and
bodies.

Amb. li. 6.
Cap. 1.

And this doth Saint Ambrose meane,
when hee sayeth : Thou dost receyue the
Sacramēt in a similitude, but thou obtay-
nest the Grace and Vertue of the true and
naturall bodie of Chziste , and also of his
blood , and that eating the breade as we
ought to doo ; we are fedde vnto immor-
talitie , which is a propertie of the diuine

Ciprian de
cena Dom.

substance. This also doth Saint Ciprian
meane , when he writeth on this manner:
The same breade that the Lord did reache
forth to his Disciples, being chaūged, not
in outwarde appearaunce , but in nature,
was by the almightie power of God made
fleshe.

Which wordes notwithstanding, that
they be alleadged of the Papistes , for to
maintaine their butchery and grosse Doc-
trine of transubstantiation with all, haue
none other meaning , but that the breade,
remayning breade styll as it was before,
and as it doth appeare outwardlie vnto
the eye , the nature of it is cleane altered
and chaūged. For, whereas the propertie
and nature of the bread is, to feede the body
onely, & to maintaine or continue the lyfe
of

Marke this
well.

of it, beeing applyed to that holie vse, that Christ hath instituted and ordayned in his holie mysteries, it doth feede bothe the Soules and bodies vnto immortallitie and lyfe euerlasting, so that by it not only our Soules doe receyue a lyfe that neuer shall haue ende: but also our bodies are made pertakers of vncorruptiō, as Irenaeus doth testify, saying. As the bread which is of the earth, after y^e the name of god is called bpō ouer it, or receiuing the name or calling of God, is no more common breade, but the breade of thanksgiuing, consisting of two thinges, that is to say, of the heauenly, and earthly: so our bodies receyuing the bread of thanksgiuing, are no more corruptible, hauing a hope of resurrection. Who would not say, that the nature and property of the bread is, wonderfullie altered and chaunged. The lyke doth S. Augustine write of the water of Baptisme, saying: *Vnde ista tanta virtus aquae, ut corpus tangat & cor abluat, nisi faciente verbo?* Whence commeth this so great vertue of the water, to touch the body, and washe the soule, but by working of the word: here is a wonderful alteration and chaunge.

Iren. aduer.
Here. lib.4.
Cap.2.

Augustin in
loh. trac. 80.

The property and the nature of the water is, to washe away the fylthynesse of
F. ij.

Howe the
nature of
water is

our

chaunged
into Baptis-
me.

The exposition of these words
our bodys to quenche our thyrste, and to
serue vs in other thinges that pertaine to
this mortall lyfe, to moyst the ground and
to make it fruitfull: but beeing rightly mi-
nistred and worthilie receyued in the Sa-
crament of Baptisme, it washeth awaye
the filthinesse of the soule, and maketh the
inward man cleane frō all synnes, througħ
the working spirite of God, and yet it re-
maineth water stil, no part of the substance
therof beeing chaunged: so ought we to vn-
derstand of the Sacramentall bzeade and
wine.

For, though it beeing duly ministred and
worthilie receyued, they haue the nature,
propertie; and grace of the pzeious fleshe
and blood of Chryste, yet (as Theodoretus
sayeth) they remayne styll in theyr former
substance, shape and figure. Wher vnto the
olde wyter Emisenus doth agree, affyr-
ming plainly, that y coꝛruptible creatures
of bread and Wine, are by the consecratio-
on or woꝛde, and secrete power of the in-
visibile Wꝛest, so chaunged and turned, as
wee be chaunged in Baptisme: where,
though we be renewed by the holie Ghost,
and made new creatures, yet we remaine
styll the same in substance that we were
before. And so with the blessed Martyr

Theo. dia. 2.

Emisenus.
de conse.
distin. 2.

Ciprian

Ciprian, he calleth the visible Creatures of Bzeade and Wine, the bodie and blood of Chziste, because of the excellent nature, vertue, propertie, and grace of his moste pfectous fleshe and blood, that they doe receyue by the mightie woꝛde, and secrete power of the inuisible Pꝛest, who is our Saniour Iesus Chziste him selfe. For, Heb. 7. this excellent propertie, I saye, vertue and grace, that the Creature of bzead bee- ing rightly ministred, and woꝛthily recei- ued, doth obtayne by the almightie power of God.

The blessed Martyr Saint Ciprian, Note this. with the other auncient Fathers, doe saye, that the bzeade is made fleshe, else, if we should take his woꝛdes so grossely, as our Papistes doe: we shoulde be fayne to con- fesse that the blessed bodie of Chziste, bee- ing made of bzead, should haue his begin- ning, originall and offspꝛing, of the corrup- tible creature of bzead, as I haue sufficiẽt- ly pꝛoued already befoze. Wherefoze S. Ambrose sayth: *Sunt quæ erant, & in alium* Amb. de Sa. *mutantur*: In substance they are (meaning li. 4. cap. 4. the Sacrament) the same they were be- fore, but in accidẽt or quality they are tur- ned into an other thing. For befoze it was common meates for mans table, now is it

Æ. iij. turned

The exposition of these words

Amb. de his qui initian-
tur misteriiis
Cap. 9.

Chrisostom
ad populum
Antiochæ.
Hom. 60.

Augustin in
Psalm. 98.

Ioh. trac. 26.

turned to be meate of the Lordes Table.
And in an other place he sayth: *Ante consecrationē alia specie nominatur, post consecrationem corpus Christi significat*: Before the consecratiō, it is named by an other kinde, but after Consecration it dooth signifie the body of Christe. Saint Chrysostome agreeing herewith, saith: *Si incorporie essemus. &c.*
If we were bodylesse, G D D would giue vs these thinges bare and bodiless: but for as much as wee haue Soules fastened vnto our bodyes, therefore G D D giueth vs thinges Spirituall, vnder thinges visible. Saint Augustine, to put all out of doubt, that we eate not grossely, nor drinke verily, or carnally, the body and blood of Christ as the Papistes affyrmeth, sayeth these words: *Non hoc corpus quod videtis manducaturi estis, & bibituri illud sanguinem quem fusi sunt qui me crucifigent, Sacramentum aliquod vobis commendavi.* That is to saye: We shall not eate this body, that ye see me to haue, nor yet shall ye drinke the blood which they shall shed that crucifie me, it is a Sacrament that I giue and deliuer vnto you, therefore he sayth in his Tracts vpon Iohn: *Aliud est sacramentum, aliud res sacramenti.* The Sacrament is one thing, and the thing of the Sacrament is an other.

Whether

wherefore he giueth this lesson to all, saying : *In sacramentis videndum est, non quid sint, sed quid significant.* In the Sacraments, we may not looke what they are, but what they do signifie.

Contra
Maxim. li. 22.

Now all men may see, howe shamefully the Papistes do belye vs, saying, and writing, that we do make of the Sacrament, but a bare figure or signe. For this is our faith and beleefe, that if a man doth truely examine him selfe, that is to saye, ponder, weigh, and consider with his owne minde, whether hee acknowledgeth him selfe to be a sinner, or not: and whether he hath an inward græse, and an vnfeined repentance, or so: or we for his sinnes: whether he hath forgiven from the bottome of his heart all his enemies, and reconcyled him selfe vnto them that he hath offended : whether he be determyned to restore agayne vnto his neyghbour, all that hee hath taken away from him wrongfullie, by any manner of meanes : whether hee be minded for the loue that hee beareth vnto God, to liue afterwarde vertuously according to his holie commaundementes, forsaking sinne and the world: but aboue all thinges whether hee hath a true faith in the mercie of God, and in the name of his Sonne Iesu Chiste,

De consecr.
distin. 2. qui
manducat.

What it is
to examine
him selfe.

The exposition of these words

To examin Chziste, and whether he beleueth stedfast-
our selues, **standeth in** lie, that Iesus Chziste is his only sauour,
two points, **redēmer, intercessour, aduocate and medi-**
viz. sayth, **atour betwixt God and him : finally, whe-**
and repen- **ther he hath a desire to lyue and dye in the**
taunce. **onelie Doctrine of Chziste, forsaking all o-**

ther false and erronious Doctrines, with
all kinde of deuillish superstition and Ido-
latric, and so eate of this bread, and drinke
of this Cup. Our faith (I say) and beleefe
is, that such a man doth feede most effectue-
ously vppon the body and blood of Chziste
our onely Sauour : and yet it needeth not
therefore, that his naturall body and blood,
be all reallie present vnder the fourmes of
bread and wine.

Who they
be that feede
effectuallie
vpon the
body and
blood of
Chziste.

For, as in the holie Sacrament of Bap-
tisme, if it be duellie ministered, and woz-
thilie taken, we receyue the holie Ghoste,
by whome we are renued, or made newe
Creatures, we obtayne frē remission and
forgiuenesse of our sinnes, and are appa-
relled with Chziste, whome we doe put on
there, and yet no man wyll saye that the
water is any of these thinges, or that it is
turned into them : So in the holy myste-
ries, when we come wozthily vnto them,
we are most wholsomly fed with the pre-
cious body and blood of our sauour Chzist.

Pet

Yet if we should saye, that it coulde not be done, vnlesse the bread & wine were transubstantiated into the verie body and blood of Christe, or except his body and blood be there reallie present, vnder the fourmes of bread and Wine: we might most iustlie be lykened vnto the Jewish ruler and go-
uernour, which thought that except Christ should come in his owne personne, his sonne could not be healed. For Christe
our sauour is able by the vertue of his ho-
ly institution, and by the mightie working
of his eternall spirit, to doe all these things
as he sitteth on the right hand of his Fa-
ther.

John. 4.

1. Peter. 3.

And as for the obiections that some make
out of Chrysostome, where he sayth: Dost
thou see Breade? dost thou see Wine? doe
they auoyde beneath, as other meates doe?
God forbidde, thinke not so, for as Ware,
if it be put into the fire, it is made lyke the
fire, no substance remayning, nothing is
left: So here also thinke thou that the
mysteries be consumed by the substance
of the bodye, they are easilie answered.
And yet our Papistes thinke by these
words of Chrysostome, that they haue the
conquest, because he sayeth, that we see no
bread nor wine, but (as ware in the fyre)
they

Chrysost. de
Eucharistia.
Obiection.

Answer.

The exposition of these words
they be consumed to nothing: so that no sub-
stance remaineth. If they had rehearsed
no more, but the verie next sentence that
followeth in Chrysostome (which craftilie
& deuillishly they leaue out) the meaning of
the Doctor would easilie haue appeared,
which words that follow are these. Where-
fore (sayth he) when you come to these mi-
steries, do not thinke that you receyue by
a man, the body of Christe, but that with
tongues ye receyue fire by the Angels Se-
raphin. Thinke that the blood of saluation
floweth out of the pure and godlye syde of
Christe, & so comming to it, receyue it with
pure lips, casting downe your eyes, lifting
by your mindes, mourning pteuillie with-
out speeche and reioycing in your hearts.

Now if the Papistes wyll gather of the
wordes by them recyted, that there is nei-
ther bread nor wine in the Sacramentes,
then we may as well gather of the wordes
that folow, that there is neither priest, nor
Christes body. For, as in the former Sen-
tence, Chrysostome sayth, that we may not
thinke that we see bread & Wine: so in the
second Sentence he sayeth, that wee maye
not thinke that wee receyue the body of
Christe, of the Priests hands.

Now if vppon the second Sentence (the
Papistes

Papistes will saye it can not be truely gathered, that in the holy Communion, there is not the body of Christe ministred by the Priest: then must they confesse also, that it can not be well and truely gathered vpon the fyrst Sentence, that there is no bread nor Wine. But all these thinges be together in the holie Communion, Christe him selfe Spirituallie eaten and drunken, and nourishing the ryght beleeuers, the bread and wine as a sacrament declaring the same, & the Priest as a minister thereof: wherfoze Chrysostome meant not absolutely to deny that there is bread & wine, nor to deny vtterly the Priest & the body of Christe to be there. But his intent was to drawe our mindes vp towardes Heauen, that wee shoulde not consyder so much the bread, wine, Priest, & body of Christe, as we should consider his diuinitie & holy spirit giuen vnto vs to our eternal saluation. And therefore in the same place, hee vseth so many times these wordes: Thinke and thinke not: Willing vs by these wordes, that we should not fixe, nor set our thoughtes and mindes vpon bread, wine, Priest, nor Christes body: but to lyft vp our heartes higher vnto his Spirit & diuinitie, without the which this body auayleth nothing,

as

Note.

John.6.

The exposition of these words
as he sayeth him selfe: It is the spirit that
giueth lyfe, the flesh auayleth nothing.

The lyke phrase of speeche he vseth of the
water of Baptisme, and although Chrysostome
was but once Crucified: yet woulde Chri-
stostome haue vs to thinke, that we see him
daylie whynned and scourged befoze our
eyes, and his bodie hanging vppon the
Crosse, and the Spere thrust into his side,
and his blood to flowe out of his glorious
side into our mouthes, after which maner
Saint Paule sayth, that Chrysostome was pain-
ted and crucified befoze our eyes. These
phrases of speeche Chrysostome vseth moste
of any Authoꝝ.

Obiection.
Chrysost. ad
populum.
ant. hom. 2.

And now to their second obiection, out
of Chrysostome that the Papistes make,
which is this. Elias (sayth hee) when hee
was taken vp into Heauen, dyd leaue his
cloak behind him: but our sauiour Chrysostome
when he ascended vp into Heauen, dyd
bothe carrie vp his flesh with him, and dyd
also leaue it here behind him: It is easie
to be answered. For as he dyd carrie vp
our flesh, so he dyd leaue his flesh here be-
hind him, which we are our selues. For as
Saint Paule sayth. We are members of his
bodie, of his flesh, and of his bones. And
truely, as it ought to be vnto vs a singular

Answer.

Eph. 5.

com

comfort, that the most infallible scripture
doth certifie vs, that we are members of
his body, flesh of his flesh, and bone of his
bones: so it ought to be vnto vs, the grea-
test reioycing in the worlde, that he is in
our flesh ascended vp into heauen.

And as for that they alledge out of Saint
Iohn, where he sayeth: Except ye eate the
fleshe of the sonne of man, and drinke his
blood, ye haue no lyfe in you. Againe: My
fleshe is meate in deede, and my blood is
drinke in deede. **John. 6.**

Lyra their owne Doctour
shall aunswere this place, and them too:

where he sayth. *Hæc verba nihil directe per-*

tinent ad sacramentalem, vel corporalem man-

ductionem. Nam hoc verbum dictū fuit, an-

tequam Sacramentum Eucharistia esset insti-

tutum. Ex illa igitur littera de sacramentali

comunionem non potest fieri argumētum efficax.

These words of Christ in the first Chapter
of Saint Iohn, dyce alie pertayne nothing
to the Sacramentall, or corporall eating.

For these words were spoken long before
the Sacrament was ordayned. Therefore
of this place, there can be made no good suf-
ficient argument, touching the sacramen-
tall Communion.

Saint Augustine sayeth vpon these
wordes of S. Iohn, There must be declar-

Nicol. Lyra.
in Psa. 110.

De carnis
et sanguinis
comunionem
non potest
fieri argumētum
efficax.

August. de
doct. Chri.
lib. 3.

red

The exposition of these words
red (sayth he) the manner how to discerne
a proper speeche from a figurative: where
in must be obserued this rule, that if the
thing which is spoken, be to the furthe
rance of Charitie, then it is a proper speeche
and no figure.

So that if it be a commaundement, that
forbiddeth any euill or wicked act, or com
maundeth any good or beneficial thing, then
it is no figure. But if it commaund any yll
or wicked thing, or forbiddeth any thing
that is good or beneficiall, then it is a figu
rative speeche.

Nowe this saying of Christe: Except
ye eate the fleshe of the Sonne of man, and
drinke his blood, you shall haue no lyfe in
you: seemeth to commaunde an haynous
and a wicked thing, therefore it is a figure
commaunding vs, to be pertakers of Chri
stes passion, keeping in our mindes to our
great comfort and profite, that his flesh

was crucified and wounded for

vs. The lyke hee hath

in other places.

Thus one that hath but halfe an eye,
maye easilie vnderstand and see,
the grosse opinion of our

Papistes.

De carech.
rudib. Cap.
26. cont. ad
uersat. legis
& prophet.
li. 2. cap. 9.

¶ The.23.Chap.

¶ The godlie in the olde Lawe , dyd eate
and drinke the same fleshe and blood
of Christe, that we doo now in
the newe Testament.



¶ Our forefathers in the olde Testament did eate him as there in the
verilie and truelie in theyr olde Testa-
Sacramentes, as we doo in ment dyd
ours , to the eternall salua- eate Chri-
tion of all theyr soules that dyd faithfullie stes flesh, as
believe in the promised seede, Jesus Christ. well as we
in the newe.

1. Cor. 10.

¶ Therefore Saint Paule sayde, they dyd all
eate of the same spirituall meate , and dyd
all drinke the same spirituall drinke (for
they dranke of the spirituall rock) that fol-
lowed them, and the rocke was Christe:
So wee may easilie perceyue that they dyd
eate the same meate that we doo , because
the substance of theirs, & our Sacraments
are all one.

¶ So Saint Augustine plainlie affirmeth augustin. in
loh. trac. 26.
in these wordes : : *Sacramenta illa fuerunt
in signis diuersa, in rebus quae significabantur
paria* . The Sacramentes were in out-
warde tokens diuers , but in the thinges
tokened, all one with ours . Likewise,
Leo sayeth : *Mysteria pro temporum ratione* Leo de Nas

P.i.

variata

tiui.Dom.
serm.3.

Cont. Fau-
stum.li.16.
Cap.14.

In Iohn.
tract.50.

Amb. in Lu.
li.6.cap.8.

Augustin.
Epist.84.

Bernard.
medit.ca.6.

The godly in the old Law,did eate
*variata sunt : quum fides,qua viuimus, nulla
fuerit etate diuersa :* The Sacramentes
are altered , according to the diuersitie of
the tymes. But the faith,whereby we live
in all ages,was euer one. To conclude,
Saint Augustine sheweth: that theye Sa-
cramentes of the olde Lawe , were pro-
mises of suche thinges , as shoulde after-
wards be accomplished. Our Sacraments
of the new Law, are tokens that the same
promises be alreadie accomplished . The
same Saint Augustine in an other place
answereth to a certaine question,as this.
*Quomodo in cælum manum mittam , vt ibi se-
dentem videam?* (He sayth) *Fide mitte & re-
nuisti.* Howe shall I reache my hande into
heauen , that I shall beholde him sitting
there? Reache out thy faith,and thou hol-
dest him. Saint Ambrose,agreeing hereto
sayth : *Fide tangitur , fide videtur, non tangi-
tur corpore,non oculis comprehenditur.* He is
touched by faith , he is not touched with
body,nor comprehended or seen with eyes.
Saint Augustine sayth : *Habet fides oculos
suos.* Faith hath her eyes . And Bernarde
sayth: *Visio anima intellectus est.* The seeing
of the soule is vnderstanding.

Therefore,I am sure none wyl saye
that the Fathers in the olde Law did eate
Christe

and drinke the same flesh and, &c. 146

Christ in their Sacrament but closely, as the Papistes affirme, & yet you see by these authorities, that the substance of theyr Sacraments and ours are all one. Wherefore, learne this lesson, that Christ is in the bread figuratiuelie, he is in the faithfull & worthy receyuer spirituallie, and that he is in Heauen corporally, sitting on y^e right hande of God his Father, to make daylie intercession for vs. Let vs now lyft vp the eyes of our faith into heauen, and reioyce that our fleshe is ascended vpthether.

How Christ
is in the
bread, in the
receauer, &
in heauen.

Colos. 3.
2. Peter. 3.
Heb. 7.
Philip. 3.

¶ The. 24. Chap.

¶ What comfort we haue by Christes ascension into heauen.



We are surelie taught, that by his ascending vppe, hee hath opened Heauen to vs, which by Adams fall, was shut vp vnto all fleshe, and

The com-
fort that we
haue by the
ascension of
Christe into
heauen.

that sith he is entered into Heauen with our fleshe, as it were in our name or be-
halfe: We doe in a manner (as Saint Paul doth testifie) sit with him in the heavenly seates, being already in full possession of heauen, in him that is our heade.

Gala. 4.
Rom. 8.

P. ij.

Fo 2

Faith recei-
ueth, hope
possesseth,
lyfe confir-
meth.

2. Peter. 1.

Rom. 3.

Ephc. 4.

Ephc. 1.

Exod. 7.

Rom. 22.

Job. 1.

Sath. 3.

2. Cor. 12.

Deut. 13.

Roma. 5.

2. Cor. 12.

James. 2.

Ambr. in

Luke. 24.

Colof. 3.

Ephc. 1.

What comfort we haue by
For we haue receiued it by faith, possessed
it by hope, and are therein confirmed by
holynesse of lyfe.

Secondly, we doe beholde his diuine and
godly power, wherein dooth consist all our
might, vertue, and strength, and all our re-
ioycing against hell. For, ascending vp in-
to Heauen, he hath led captiuitie captiue:
and hauing spoyled his enemies, he hath
enriched, & dooth daylie enrich his people
with heauenlie Riches, preserving and
defending his Church, with the mighty
strength of his arme, against the mallici-
ous and cruell Tyrantes of Sathan the
Devill, and of all the mightie Rulers of
darknesse, whome he dooth in the despite of
theyr hearts, brydle and keepe in. that they
can doo no more then hee suffereth them,
and appointeth them to doo for the setting
foorth of his owne glorie, for the tryall of
his elect, and edifying of his congregation
and Church.

Thirddie, wee learne by his ascending
vp into heauen, that we ought not to seeke
for him here in the earth, nor vpon the
earth, nor about the earth, as Saint Am-
brose writeth: but in heauen aboue, where
he sitteth on the right hand of the Father,
and that therefore we can doe him no greater

ter honour and seruice, then to worshipping him in spirit and trueth, bestowing for his sake and loue, vpon his poore needie members, all that we could finde in our hearts to bestowe vpon him, if he were styll here vpon the earth conuersant among vs. And therefore, to put vs in remembrance of the true seruice that he doth requyre at our handes, he sayeth : Ye shall haue the poore with you alwayes, and whensoever ye will, ye may doo them good, but me ye shall not haue alwayes.

1. Peter. 3.
Heb. 7.
John. 4.
Math. 25.

Mark. 14.

We learne also by it, that we shoulde in no wise set our mindes vpon this transitorie worlde, sith that our head hath forsaken it, and hath taken away his corporal presence from it: but that we shoulde goe and walke through it, as Pilgrimes and Straungers, hauing alwayes our conuersation aboue in Heauen, where he sitteth on the right hand of his father, and where we shall haue with him, a permanent or euerlasting Cittie, of a most strong and sure building, and of such a foundation, that it can neuer be shaken or removed.

Colos. 3.
1. Cor. 7.
Rom. 2. 13.
Actes. 1.

1. Peter. 2.
Philp. 3.

Heb. 13.
2. Cor. 5.

Math. 7.

Whereby the shamefull error bothe of the Jewes, and also of those that followed them, is quite ouerthrowne: which dyd

The error of the Jewes.

think

What comfort we haue by
Iohn. 18. vvd thinke that y Messias should tarie and
raigne heere beneath in the earth with his
electe & chosen, for by his ascention vp into
heauen, he did sufficiētly declare vnto vs,
that his kingdom is not of this world, but
that it is heauenly and eternall.

1. Iohn. 2.
Heb. 7. But this ought to be most comfortab
of all, that by his ascending vppe, we are
assured to haue a most mighty intercessor,
and aduocate with the Father. For, sith
that hee doth continuallie appeare before
the face of God for vs: wee ought not to
doubte, but that hee is our intercessour,
aduocate, and mediatur. Therefore, we
neede to feare no manner of thing, whe
Galat. 3. ther it be in heauen or in earth, if we haue
a stedfast confidence and trust in him.

Rom. 8.
Heb. 4. For, sith that he is true GOD, without
doubt he is almightie. Sith that he is of
one substance & power with the Father,
all that his Father hath, is his. Sith that
he hath bene to the Father obedient, vnto
the verie death of the Crosse, and that hee
is his well beloued sonne: we haue no oc
John. 10.
Philip. 2.
John. 1.
John. 10.
John. 16.
Philip. 2.
Math. 3.
John. 12. casion to feare, that his Father wyll save
him nay of any thing, that we aske of him
in his name.

On the other syde, sith that Christe is
our Brother, fleshe of our fleshe, and bone

of our bones, and also our heade: without
all doubt, he doth loue vs, he hath pittie &
compassion vpon vs: we ought not there-
fore to think that he wyl forsake his owne
fleshe, or that he wyl suffer his deere and
well beloued Spouse to perishe.
For, he hath therefore put on our fleshe,
and hath taken vpon him all our infirmi-
ties, being tempted in all things like vnto
vs, but yet without sinne, therby to assure
vs: that we haue a Bishop, that knoweth
our infirmities and myseries, and that can
haue compassion vpon vs, and that what-
soeuer doth happen or chaunce to be done
vnto vs, being his liuely members, he wil
impute it to be done vnto him selfe, as it
doth most plainly appeare, by the wordes
that he spake vnto Saule, who persecuted
his Church: and that also, as head of the
whole body, he is ready to deliuer his me-
bers from all myseries and calamities, as
he him selfe was deliuered.

But here wyl I bring in the comfort-
able Scriptures, that do certifie vs, that
we haue in the court of Heauen, such a
mighty friend, which hauing all power gi-
uen vnto him, bothe in Heauen & in earth:
doth alwayes appeare before the face of
the great and eternall God, which ought
to

Roma. 8.
John. 16.
John. 14.
Ephes. 5.
Ephes. 1.
John. 10.
Rom. 5.
Ephes. 5.
John. 1.
Heb. 2.1
Heb. 4.

Actes. 9.
Ephes. 5.

Math. 28.

What comfort we haue by

Heb. 7.

to be vnto vs a meruailous assurance and comfort, against all temptations and perylls. These be the wordes of the blef

Rom. 8.

sed Apostle Saint Paul: It is Christ which is dead, yea, rather which is ryfen againe which is also on the ryght hande of God, and maketh intercession for vs. Againe:

Heb. 7.

This man, because he endureth for euer, hath an euerlasting Priesthood, wherfore, he is able, also to saue them fullie, or perfectlie, that come vnto God by him, euer liuing, for to make intercession for them.

Heb. 9.

And in the same Epistle: Christe (sayth he) is not entered into the holy places that are made with handes, which are but fymilitudes of true thinges; but is entered into verie heauen, for to appeare nowe in the sight of God for vs. Woth not the blessed

1. John. 1.

Euangelist Saint Iohn saye also. My little Chyldren, these thinges write I vnto you, that ye sinne not. Yet if any man sinne, we haue an Aduocate with the Father, Iesus Christe, which is righteous.

These Scriptures doe sufficiently teach vs, that we haue such a frende, interestour, and aduocate in the heauenly courts: that nothing can be denied vnto him of the Father. Yea, he him selfe which can not lye, speaketh these moste sweete and comfortable

for table] wordes vnto vs all . Verilie, verilie, I saye vnto you, whatsoeuer you shall aske the Father in my name, he wyl giue it vnto you . Having then so many notable sentences and testimonies of the infallible word of God , whereby wee are assured, that the onelie begotten Sonne of God is our aduocate and mediatur, and that he doth nowe appeare befoze the face of the Father, for to make intercession for vs.

The.25. Chap.

¶ Against praying and intercession vnto Saintes.



What neede haue wee , to flie vnto deade Creatures , I meane vnto dead Saintes, for to make them our aduocates and intercessours:

With that we haue not one onelie syllable in all the whole Scriptures , that bydeth vs so to do : Againe : Where haue we any promise in the Booke of GOD, that we shall haue access vnto GOD by them, or that wee shall the rather obtayne our

Rom. 14.

augustin. in
Psal. 108.

Actes. 4.

Against praying and
our petitions, Prayers, and requestes, by
their intercessions, and mediations: what
soever, sayth the Apostle, is not of Faith, is
sinne. But this praying vnto dead saints,
that they shoulde make intercession vnto
God for vs, is not of Faith, (for why: it
hath no ground at all in Gods worde.)
Therefore we maye well conclude, that it
is an abominable sinne. And therefore,
Saint Augustine sayth full well: *Non est
iusta oratio: nisi per Christum. Oratio autem
que non fit per Christum: non solum non potest
delere peccatum: sed etiam ipsa fit in peccatum.*
There is no iust or right prayer: but that
that is made by Christe: that prayer that
is not made vnto God by Christe, not one
lie dooth not put away sinne, but also is
turned into sinne.

And no meruaile, for what greater
blasphemie can there be in the worlde,
then to robbe the onely begotten Sonne
of God of his glorie: and to giue it vnto
dead Creatures: but as the glory of Christ
doth consist in this, that he is our onely
sufficient Saviour (for none other name
vnder heauen is there giuen vnto menne
whereby they must be saued:) so it doth
consist in this, that he is an omnisufficient
and most perfecte mediator, able to ob-
tain

taine at his Fathers hande, all manner of thinges, that are necessarie for the saluation of bothe our bodies and soules.

They therfore that seek any other mediators besides him, do rob him of his glorie, & so commit a most detestable sacriledge. Is it then meruaile, that y more that they pray after this manner, the more y wrath of God is kindled against them?

Againe, in what case they must needes stande, that seeke other wayes for to come vnto God, and vnto the seate of his mercie, then hee him selfe hath appointed in his sacred worde? But this Heauenlie and eternall wisdom sayth vnto vs, that he is the way, the trueth, and the lyfe, and that none cometh vnto the Father, but by him. John. 14.

It can not be then, but that they must be farre out of the way, that seeke to come vnto God, by any other meane or waye, then by Christe, and that in steede of comming vnto God, they goe the playne dunstable high way vnto y Deuill: and that most deservinglie, sith that they wyll not goe that plaine and sure waye, that God him selfe appointed vnto them, saying: This is the way, walke in the same. Esai. 30.

Why do they not, sith that they will al-
wayes

Ambros de
Isaac et
anima.

2. Tim. 2.

Against praying and
wayes seeme to be such followers of the
auncient Fathers of y^e p^rimate Church:
p^rint in their mindes, that Golden saying
of Saint Ambrose . Where he sayth on
this manner: Christe is our mouth wher-
by we speake vnto the Father : our eye,
wherewith we see the Father : our right
hande , whereby we offer our selues vnto
the Father , without whose intercession,
neither we nor all the Saints, haue ought
to doo with God : Doe they not learne
by the words of this auncient wyter and
Father of the Church : that if we wyl
speake vnto the Father , Christe must be
our mouth ? If we will see the Father, he
must be our eye ? Or if we will offer our
selues vnto the Father , he must be our
right hand: It is so farre off, that he should
appoynt any of the Saintes , to be eyther
our mouth, our eye, or our right hand: but
rather he doth boldlie assey^rme, that except
Christe doth make intercession , all the
Saintes haue nothing to doo with God.
For why? Saint Paul sayth: That as there
is but one God of all , so there is but one
mediatour betweene God and man. These
be his wordes: For there is one God , and
one mediator betwixt God & man, which
is that man Christe Iesus , who gaue him
selfe

selfe a raunsome for all men.

Here wee doe bothe see and learne, that as there is but one GOD, so there is but one mediator betwixt GOD and men, which is our sauiour Iesus Christ, the on-
Why Christ
our Saut-
our was
man.

lie begotten sonne of God: who was made man, for to set God and man at one, and for to make attonement betwixt them.

For, when we will ioyne two thinges together, which doe differ, or be of contrarie natures, there must be some thirde thing, that dooth appoach and holde of the nature of them bothe: or else there can be none attonement, no agreement, nor true coniunction betwixt them, speciallie, if the natures be repugnaunt and contrarie one vnto another. But what agreement can there be betwixt God and man? looke what agreement there can bee, betweene consuming fire, and thornes, betweene lyght and darknesse, betweene righteousnesse and unrighteousnesse, betweene blessing and cursing, betweene death & lyfe, Paradise and hell: even the same can be betwixt God & man, if we doe consider man in his corrupted nature.

Ephc. 1.

Psal. 51.

Iob. 14.

Therefore it was mosse necessarie, that wee shoulde haue a mediator for to make this agreement and coniunction, which medi-

Against praying and

Heb. 4.
Augustin. in
Hom. de o-
uib. non
mediat. ho-
mo preter
deitatem,
non media-
tor Deus
preter hu-
manitatem.
None can
be a media-
tor betwixt
God and
man, but
God onely.

1. Iohn. 2.

August. in
Epist. Iohn.
tract. 1.

mediatour should be partaker of bothe the natures, but yet without sinne, and which shoulde be bothe perfecte God and perfecte man, for to make this coniunction, and alliance betwixt God and man. But there is no such, saving onely our Saviour Jesus Christe. Therefore it doth necessarilie followe, that none other can be our mediator, aduocate, and intercessour, but hee alone. Which thing hath bene sufficientlie proued alreadie, by the wordes that haue bene alledged nowe, out of Saint Paule. For they signifie as much, as if he shoulde haue sayde after this manner: As there is but one God, which neuerthelesse, is sufficient for all Creatures, as one only sunne serueth for all the whole world: so there is but one mediator, which is Jesus Christ, who alone hath payd our ransome, and is meete for this office.

The same thing doth that blessed Euangelist Saint Iohn meane, when he sayeth: That wee haue an Aduocate with the Father, Iesus Christ, which is righteous. Upon which place, Saint Augustine writeth on this wyse: He being such a man, dyd not say: ye haue an aduocate with the Father: but if any man doth sinne, we haue (sayth he) an aduocate with the Father. He sayde not,

medi-

not, ye haue me for an Aduocate. But, Brethren, wee haue an Aduocate with the Father, Iesus Christe the righteous, & hee is the satisfaction for our sinne. *Hoc qui tenuit, heresin non fecit, hoc qui tenuit, scisma non fecit*: He that hath holden this, committed no heresie: hee that hath holden this, hath committed no schisme.

These are Saint Augustines wordes: Wherby we may gather, that it is neither heresie, nor schisme, to cleaue vnto Christe alone, as vnto an omnisufficiēt mediator, aduocate, and intercessour: as our Pope catholiques doe make it nowe, persecuting them with fire and sword, that wyl haue none other mediator nor intercessor, but him onely whome the Scriptures & word of God dooth appoint.

The.26. Chap.

Christe is bothe our mediator of saluation, and also of intercession.



Ye shall haue nowe the trickes of the Deuilles Sophistrie. **Objection.** Wee doe not deny, saye they, but that Christe is the onelie mediator betwixt God & man. But howe ought

Christe is bothe our mediatur of
ought this to be vnderstanded? Chziste is
onelie the mediatur of redemption (saye
they) for he it is onely, that hath redeemed
vs, and by his death and bloodshedding hath
made attonement betwene God & vs: but
the blessed virgin Marie, and other Saints
in Heauen, are our Mediatours of inter-
cession.

Answer.

I woulde fayne knowe of them, where
they learne this in the holy scriptures and
worde of God. I am most sure, that as
they can not fynde in al the Scriptures,
that we ought to praye vnto the dead
Saints: So shall they finde, that Chzist is
there appointed to be our aduocate and in-
tercessour, even after his glorious resur-
rection and ascention, when hee had alrea-
die perfourmed all manner of thinges that
pertayne to our Saluation, and to the re-
demption of all mankinde. For, S. Paule
sayth: It is Christe which is dead, yea ra-
ther which is rysen againe, which is also
on the ryght hande of God, and maketh
intercession for vs. And to the Hebrewes
he sayeth plainlie. That Christe our soue-
raigne Bishop and high Preeft, lyueth for-
euer, for to make intercession for vs. Else
what should his continuall appearing be
fore the face of God for vs (wherof he spea-
keth

Rom. 8.

Heb. 7.

saluation, and also of intercession. 153

keth in the .9. Chapter of this same epistle) **Heb. 9.**
profite or auayle vnto vs? Againe, **S. Iohn** **1. Iohn. 2.**
the Cāgelist, who did write his Epistles
a great whyle after Chzistes ascention,
when our attonement was already made,
and our peace fully purchascd: doth sende
vs to none other Aduocate, but onelie to
Jesus Chziste the righteous.

He sayeth not there in that place: If any **Augustin.**
of you doe sinne, ye shall haue me, who am **con. parme-**
the deare beloved Disciple of Chziste, and **nian. lib. 2.**
dyd sleepe vpon his bzeast, to be your aduo- **cap. 8.**
cate vnto the Virgīn Marie his Mother,
whome he did committe vnto me, & which **Iohn. 10.**
dyd loue me so well, that shee toke me for
her sōne. Againe, he doth not say: Get you
to the Virgīn Marie, or to my fellowes the **Heb. 11.**
Apostles: or to the Patriarkes and Pro- **Iohn. 17.**
phetes, that be already dead, and in glorie
with God, by putting him self in the num-
ber of sinners, he sayth: If we haue sinned,
we haue an aduocate with the Father, Iesus
Chziste the righteous.

He had not forgotten the wordes of his
Maister, which hee him selfe had set forth
by writing. For, Iesus Chziste dyd not
say: All ye that shall aske my father, in the
name of my Mother, or of the Patriarkes &
prophets, or of my Apostles & Disciples. it

Z. i.

shalbe

Iohn puts
teeth him self
in the num-
ber of syna-
ners.

Christe is bothe our mediatour of
John. 16. shalbe giuen vnto you. But he saith: What
 soener ye shal aske the father in my name,
 it shalbe giuen vnto you. And Saint Paule
Heb. 5. doth not onely testifie vnto vs, that he did
 in the tyme of his flesh, offer vp prayers &
 supplications, with strōg crying & teares,
 and that he was heard : but also he doth
1. Tim. 2. write (as it hath beēne already alledged)
 that he is on the right hand of God, where
 hee doth incessauntlie make intercession
 for vs . Moreover, where Saint Paule
 doth saye: That there is one mediatour of
 God and men , which is that man Iesus
 Christ: He hath not a respect vnto y prayers
 that he had spoken befoze . For after that
 he had sayd that we must pray for al men,
 for a confirmatiō of that saying, he addeth
 by and by : That there is one God, and one
 mediatour.

And none otherwise doth S. Augustine
Augustin. expounde it, when he sayth: Christian men
cont. 2. par- doe pray one for an other in theyr prayers.
menianum. But he for whome no man doth pray, but
li. 2. cap. 8. he for all men, is the only and true media-
 tour. Paule the Apostle, although he were
 a chiefe member vnto the heade , yet be-
 cause that he was a member of the body of
 Christe, and dyd knowe that the high and
 true Priest of the Church was entred, not
 into

saluation, and also of intercession. 154
into the holye places that bee made with
hands, which were but similitudes of true
things: but into the verie heauen, he dooth
also commend him selfe, vnto the prayers
of the faithfull. *Paulus non facit se mediator
rem inter populum, & Deum: sed rogat, ut pro
se orent inuicem omnia membra corporis Chris
ti.* Paule maketh not him selfe a mediator
betwene God & the people: but requireth,
that they praye all one for an other, being
all the members of the body of Chziste: be
cause that y members are carefull one for
an other, & if one suffereth, they do all suf
fer with it. And let the mutuall prayers of
all the members, that be yet heere labouring
upon the earth, ascende vp vnto the heade,
which is gone befoze into heaue: In whom
is y satisfaction for our sinnes. For, if Paul
were a mediator, the other Apostles also
should be mediators, & so there should be
many mediators. Neither could y reaso of
Paul stand, where he sayth. For, there is one
God, one mediator of God & men, y man
Jesus Chzist: in whome we are also one, if
we keepe the vnitie of faith, in the bond of
peace. *Hac Augustinus. &c.* And in an other
place, he sayth these words. *At, vero sacra
dotem si requiras super calos est: ubi intercedit
qui in terra mortuus est pro te.* But if thou

1. Cor. 12.

Christ is both our Mediatour of
seeke for the ~~Prayer~~, he is above in heauen,
where hee maketh intercession for thee,
which vpon the earth dyed for thee.

The right
vnderstan-
ding of this
worde, in-
tercession.

Where any may see, if he wyll see at least,
howe substantiall theyr distinction is, and
what ground it hath in the scriptures and
worde of God. Besides all this, I might
reason against them, vpon the right vn-
derstanding of this worde, Intercession,
which among the Latines, signifieth no-
thing else, but the letting of a matter that
it goeth not forwards. When we say then
that Christe maketh intercession for vs:
our meaning is, that he doth by his merites
of his death, passion, and bloodshedding, let
or stop the wrath and vengeance of God,
that it be not powred vpon vs for our fyl-
thy sinnes and offences. Againe, we saye,
that hee maketh intercession for vs, when
he suffereth not the eares of the Father to
be stopped vnto our prayers, but causeth
them to be heard and accepted.

Reade the
Historie of
Titus Li-
uius for it.

As it is in a manner of speaking, borrowed
of the auncient Romaines.

For when the Consuls and Senatours
of Roome, went about to make any decre
or Law, that dyd seeme to be preiudiciall
hurtfull vnto the common weale: then the
officers of the people, called Tribunes, were
wunt

saluation, and also of intercession. 155
wunt to let y^e decre^e or lawe that it should
not goe forwarde, and thereof dyd come,
Intercessio Tribunorum, that is to saye: A let
or prohibition of the Tribunes, that some
matter might not goe forwarde.

Euen so, that almightie and mosse righ-
teous God, the Father of our Saniour Je-
su Chriſte, hath euery day, & euery howe,
a mosse iust occasion, by reason of our de-
testable enormities, to destroye vs, bothe
bodies and soules, and by his determinate
decre^e and sentence, to condempne vs, to
the everlasting punishments of hell fire.
But we haue in the Senate house of Hea-
uen, a most mighty Advocate, which doth
continually appere before the face of God
for vs: y^e so he maye by his omnisufficient
intercession, stop this determinate decre^e
and sentence of that righteous iudge, that
it do not proceede and goe forward against
vs.

1. John. 2.

Heb. 7.

But what if any man besides the Tri-
bunes, had taken vpon him, or presumed
in the old Senate house of Roome, to pro-
hibite, let, or stop any decre^e or lawe that
the Consuls and Senatours went about
to make: should not hee haue been taken as
Traytour, because that he had done con-
trary to the order of the common Weale,

Z. iij.

presump^t

Actes. 3.
Actes. 4.
1. Cor. 11.
Heb. 22.

Behold the
blasphemie
of the Pa-
pistes, but
their owne
Doctrine.

A mediator.
A traytor.

Christ is both our Mediatour of
presumptuously taking the thing vpon him,
that did only appertain to the office of the
Tribunes? And shal we say, that they, that
do attribute y^e office of mediatioⁿ, or inter-
cession for dead Saintes (who if they were
alike, would rent their cloathes, & sharplie
reproue them, if they should see such things
to be done vnto them) which office doth
only pertain to our sauiour Christe Iesus:
are not guilty of high treasō against God,
who hath appointed in his holie Sacred
w^orde, his onely begotten sonne, to be the
omnisufficient mediator betwixt him and
vs?

But gentle Reader, marke well the
w^ordes and doctrine, we confesse and ac-
knowledge God (saye they) we haue but
one mediator of saluation, but we haue
many mediators of intercession, if Christe
be onely (as you confesse he is) mediator
of saluation, wherefore then do you thus
call vpon the blessed Virgin, Christes
Mother: *Salua omnes, qui te glorificant*
Haue thou them that glorifie thee. Here
you intrude vpon Christes office, and
against your owne Doctrine, make her
a mediator, not of intercession, but al-
so of saluation. Why saye you this in your
Portesse booke, and in your massing booke

saluation, and also of intercession. 156
of T. Becket : *Tu per Thomæ sanguinem,*
quem pro te impendit . Fac nos Christe scande
dere, quo Thomas ascendit : For the blood of
Thomas, which hee for thee dyd spende:
graūt vs (Christ) to climbe, where Thomas
did ascende. Here you see, not onelie inter-
cession, but also saluation in the blood of
Thomas . Therefore, to shewe that the
Saintes are saluators, and our wayes to
heauen. Antonius saith, in his time, where
S. Paul, and Frier Dominicke were pain-
ted together, the māner was, vnder the I-
mage of S. Paul to write these words: *Per*
hunc itur ad Christum : Wee maye come to
Christe, by and through this Saint : But
vnder the image of Frier Dominicke, they
wrote this: *Sed magis per istum :* Yet much
rather by this Saint: wherby was meant
that Dominicks authoritie and office, was
better able to saue befoze God, then Saint
Paules.

Thus you may see by a taste as it were,
all the rest of theyr dwinges, for that, that
they doo, is nothing but to blinde the poore
ignoraunt people . Whereby they maye
leade them where soeuer they lyst: thus
they haue God and Christe Iesus in their
mouthes & prayers, only to be a cloake for
them, as it was to the Phariseis, which
Z. iij. Christe

Anthonic

Math. 7.

Math. 15.

Titus. i.

The Papists lyke to Ratcatchers.

In nomine Domini incipit omne malum.

A prouerbe.

Obiection.

Christe is bothe our mediatour of
Christe reproued sharply: And as S. Paule
sayth. They professe God in woord, but
deny him in their dooings. These Papists
are lyke to the Ratcatchers, for they wyll
take god bread, cheese, & butter, and with
in wyll put Arsnake and poyson: the god
bread and butter, is nothing else, but to al
lure them to eate the secrete and hydden
poyson, to their destruction. So the papists
in the beginning of all their prayers, they
saye, *Omnipotens & sempiterne Deus*: and at
the latter ende of their prayers, they saye,
Per Dominum nostrum Iesum Christum: But
betwene the beginning and ending, there
is set in, the merites, passions, sufferings,
intercessions, and mediations of Saintes,
that through them, their sufferinges, blood
sheddings, merites, and holynesse, we
shoulde obtayne Heauen, and lyfe euerla
sting, to our saluatiō. If these be not mur
therers, & poysoners of Christian Soules,
that vnder the pretence (as you before
haue hearde, of Gods name and Christes)
iudge you. Therfore the prouerbe in them
maye be verified, *Sub melle, iacet venenum*:
Under hony, is hyd poyson. But nowe to
other obiections of theirs, I must prepare
my selfe. They wyll now replie and saye,
that in the Common weale of Roome,
there

saluation, and also of intercession. 157

there were many Tribunes, which were all intercessours, that is to saye, which had all power and authoritie, to let such Decrees and Lawes, that they thought to be hurtfull vnto the Commons: why should it not be so in heauen: might we haue there many intercessours also? In dede, in the common weale of Roome, such an order is taken, that as many Tribunes might be had, as it was thought good and conuenient for the time. But it is otherwise in the heauenly Court.

Answer.

1. Tim. 2.

For, there it hath been appointed by him, that is the highest Ruler of all, that we should haue but one intercessor, aduocate, and mediatur of God and men, which is our Saviour Iesus Christe, who alone, is able bothe to stop the wrath & vengeance of God, that it should not procede against vs, and also to obtaine at his handes, all manner of things, that be necessary for our saluation: so that he needed no companions, nor fellows to assist him, as the Tribunes did in the Cittie of Roome. Whereby we may conclude, that this distinction, which our Papistes do make, cometh of none other, but of Satan the Deuil, who doth all that he can, for to minish the glorie of Christ. And that all men may the better perceue

The de-
fection
that the old
Idolators
dyd make.

The argument that the Papists
peceyue that it is so, ye shall vnderstande
that the olde auncient Idolatours dyd vse
the like distinction, for to maintaine theyr
false gods. For when they were compelled
bothe by the scriptures, and also by strong
arguments & reasons, to cōfesse, that there
was but one God: then would they saye, it
is true in deed, that there is but one God of
creation, that is to say, which hath created
heauen and earth, but not of gouernaunce.
For, (say they) there be many Gods of go-
uernance. For some gouerne the ayre,
some the earth, some the Sea, &c. We may
see then, that this is an olde tricke of the
deuyls Sophistrie, which doth still main-
taine mightilie with fire & sword, by his
accustomed ministers, and valiant Cham-
pions, ministers of the Cleargie. Which
though it be sufficiently detected already, &
so answered, that any childe in the street,
may easilie spie out their craftie, & subtile
iugling, and their deuillish conueyance, in
the peruerting of the holy Scriptures, and
sacred word of God: yet for the further
enarming of the simple and ignorant peo-
ple, whome they doo most easilie deceyue,
with theyr gaye painted wordes, and ho-
lie lyke vtterance (as you haue hearde a
lyttle before) I wyll by the helpe of God,
and

alledge for praying to Saintes. 158
and assistance of his holy spirite, answer
shortlie the cheefest and most principall ar-
gumentes, that they make commonlie for
to maintayne (yea, against the manifest
scriptures of God) the intercession, or me-
diation of Saintes,

The. 37. Chap.

¶ The principall argumentes that the
Papistes alledge for praying to
Saintes: Answered.



First, when we doe alledge
this text of S. Paule : For,
there is one GOD, and
one mediatur of God and
men, y man Iesus Christe,
to proue thereby, that as there is but one
God of all, so there is but one mediatur
betwene God and vs. Besides the afore
alledged, and confuted Distinction, they
be wunt to saye, that in this place, one,
is not taken, for onely. And therefore, that
theyr Doctrine maye haue a better shewe
of trueth, they alledge Moyse, who spea-
king of the creation of the world, writeth
on

1. Tim. 2.

Obiection.

Gen. 1.

2. Tim. 2.

Answer.

1. Tim. 2.

The arguments that the Papists on this manner. And so of the evening and morning, was made one daye. Here saye they, *unus*, one doth not signifie one, onely, but first. For afterwards, fire other dayes are named. So lyke wise, when S. Paule doth write, that there is one Mediatour of God and men, which is Iesus Christe: his meaning is not, that he onely is a Mediatour of God and men, which is Iesus Christe: his meaning is not, that he onely is a Mediatour, & that there is none other but he: But his meaning is, that our Saviour Christe, is the first, or chiefe Mediatour.

If they could as well proue by the scriptures, that God hath ordayned other Mediatours besides Christe, as Moyles dyd proue that God dyd create & make many dayes: then woulde I confesse, that in this place of the Apostle, one must be taken for first, but untill they haue proued vnto me, that God hath appoynted, and ordayned some second, third, or fourth Mediatours, and Aduocates betwene him & vs: I wyl in no wise receyue theyr exposition, but wyl say and beleue styl, that by this word (one) Saint Paule doth vnderstande, one onely. For with as good a reason. When Saint Paule sayeth in the selfe same Sentence

alledge for praying to Saintes. 159

tence : There is one God, the Idolaters might canile and say, if we would alledge that place against them, so2 to p2oue that there is but one God: this word, *vnus*, one, is not there taken, so2 one onelie, but so2 first, o2 cheefest. The lyke also might they do, if wee shoulde bzing in, the saying of Moyse, where he sayeth : *Audi Israel, Dominus deus tuus, Dominus vnus est*, that is to saye : Heare O Israel, the Lord thy God, is one Lord. And truely the auncient Idolaters of Roome, whe the Ch2istians dyd bzing in bothe Moyse and Paule against them, they would aunswer, as our Papistticall Hardonians, and Louanists doe now: that is to say, that bothe Moyse, and Saint Paule, dyd not by this worde (one) vnderstande alone, o2 onelie, but fyrst, o2 cheefe.

Note.

Deut. 6.

Might not, when S. Paul saith in an other place: There is one faith, one baptisme, &c. Might not I saye, the Hemerobaptistes, who Epiphanius dooth speake off, vse the lyke cauillation, so2 to defend their Sacriligious Baptisme, wherewith they Baptized them selues enerie daye, to the vtter prophaning of the holy Baptisme, which Christe our Saviour hath appointed. to be receiued of enery man once so2 euer: They might

Ephe. 4.

Hemerobaptistes.

baptistes.

The arguments that the Papists might haue sayde (if any man had gone about to proue they hereticall dwiniges) by this word (one) not one only, but the first, or chiefe baptisme, and so should haue deduced or mocked awaye, all that coulde be alledged against them.

Objection.
Luke. 24.
John. 20.

Answer.

Againe, they do alledge that which is written, bothe in Luke and Iohn, that is to say: howe Marie Magdalen dyd come vnto the Sepulchre, vppon one of the Sabaoth dayes. There, saye they, one, is taken, not for one onely, but for the first: so that vpon one of the Sabaothes, is as much, as if one should saye, on the first daye after the Sabaoth.

Marke this well.

1. Tim. 2.

Why, maye it not be so taken in Paule? Forsothe, I do confesse and graunt: that bothe in Luke and Iohn, this worde, *Vnus*, One, is taken for first, but it is by reason of the Genitiue case, that bothe the Euangelistes do adde vnto it, that is to saye: *Sabbati*, or *Sabbatum*: But S. Paule vseth no such manner of speaking, but sayth plainlie: *Vnus Deus vnus mediator Dei & hominū, Iesus Christus*, that is to saye: There is one God, and one Mediatour of God and men, that man Iesus Christe. He sayth not that our sauour Iesus Christe, is one of the Mediatours

but

alledge for praying to Saints. 160

but that, as there is one God, so there is one mediator of God and men, which is the onely begotten sonne of God our sauiour Iesus Chziste.

And verilie, if we looke narrowlie vpon their saying and doctrines, we shall finde that they will not onely haue moze mediators and aduocates, then Chziste: but also, that Chziste our Saviour is not the first, or chiefe mediator, but that he is onlie next after the first.

Chziste is not the chiefe mediator, by the papistes doctrine.

For as, *uno Sabbatorum*, in one of the Sabaothes, dooth signifie the first, or the nexte daye after the Sabaoth: so after theyr opinion, *vnus Mediator*, shall be as muche as nexte after another. And so Chziste shall not be the fyrst Mediator betwene God and men, but nexte after the first: what a detestable blasphemy is this, against the onely begotten Sonne of God?

As for the wordes of the Euangeliste Saint Iohn, where hee sayth: That wee haue an aduocate with the Father. They say plainly, that we can not proue by them that Chziste is our mediator, and aduocate onelie.

1. Iohn. 2.
Obiection.

For, saye they, as it were a foolish argument, to reason on this manner: Saint Peter

Answer.

1. John. 2.

The argument that the Papists
Peter is an Apostle. *Ergo*, Iames is none
so, were it a fond reason, if we should say
Christ is our Mediatour: *Ergo*, the Virgin
Marie, and the Saintes, be not our Aduo-
cates and Mediators: Now let vs see, howe
abominable they doe peruert the Scrip-
tures, and word of God. S. Iohn saith not,
Christe is our Aduocate: but we haue an
Aduocate with the Father. They say, that
our reasons & argumentes are foolish: but
I will shew, that theirs are most chylidish.
Were it a good argument to saye: we haue
a Quene of England, that is to say, Eliza-
beth the first: *Ergo*, such a one is Quene.
All the world dooth see, that such cōsequen-
ces, & conclusions were naught: even so
to say, we haue an Aduocate with the Fa-
ther, Iesus Christe the righteous: *Ergo*
the Virgin Marie, and the Saints, be our
Aduocates, is a verie naughtie and foolish
argument.

For, the conclusion, or consequence of it
can in no wise be good. Nowe, to saye
Saint Peter is an Apostle. *Ergo*, Iames
is none, that were against all reason, sit
that we are certified by the Scriptures
and worde of GOD, that Saint Iames
is as well an Apostle, as Saint Peter is.
But where haue they in all the whole

alledge for praying to Saints. 161

body of the Bible, that the Virgin Marie,
and other Saints, are appointed to be our
mediatours and Advocates.

Yea, saye they againe, it ought to be no Obiection.
meruayle, if we doe attribute that vnto
the Virgin Marie, and other Saintes,
which dooth pertayne onelie to Christe.
For we finde in the Scriptures, that, one
thing is attributed bothe to God and vnto
the Creatures, though it be not after one
manner and sorte: As when our Saviour
Christe dooth saye, in the Gospell of Iohn:
I am the lyght of the world. Yet notwithstanding **Iohn. 8.**
in the Gospell of Mathewe, he
sayth also to his Apostles: Ye are the lyght **Math. 5.**
of the world. Againe, Saint Paule wryteth
these wordes: Other foundation can **1. Cor. 3.**
no man laye, then that which is layde,
which is Iesus Christe. Here he dooth ap-
point Christe, to be the onelie foundation
of Christian faith, and of all godlie doc-
trine, and yet in another place he sayeth:
Ye are Cittizens with the Saintes, and of **Eph. 2.**
the householde of God, and are built vpon
the foundation of the Prophetes, and A-
postles. And in the Apocalippes of Iohn, **Reue. 21.**
we reade that the wall of the new Cittie,
hath twelue foundations, and in them, the
names of the twelue Apostles.

A a. i.

we

The argument that the Papists
we see (saye they) that Chyriste is called the
lyght of the world, & yet notwithstanding
the Apostles are called y^e light of the world
also. Lyke wise, we see, that Chyriste is cal-
led the foundation, and yet not withstan-
ding, the Apostles are called foundations
also: why should not then the Virgine Ma-
rie, and the Saintes be called Aduocates,
mediatours and intercessours, as well as
our Sauour Chyriste, though it be not af-
ter one sorte and manner? Why ought
men to be offended, if folowing the phrase
of the Scriptures, we doe attribute vnto
the blessed Virgine Marie, and vnto the o-
ther Saintes, the office of mediation, and
intercession?

Answer. As for the first it is to be vnderstanded,
that our heauenlie Father, and his Sonne
Chyriste Iesus our Lord, haue many times
of theyr speciall grace, communicated, or
giuen that name vnto men, that dyd not
properlie pertayne vnto them, not for to
say, that they were so in verie deede, and of
their owne nature, but by reason of some
office and dignitie, that God dyd put them
in: also to the ende that they should haue
theyr office in greater estimation, as it
doth manifestly appeare by the example of
Chyriste and of his Apostles, which they doe
common-

alledge for praying to Saints. 162

commonlie alledge . For our Saviour
Christe is the true and naturall lyght of the world : but the Apostles are the lyght of the world, onely by the denomination, or communication, that is to saye : the Apostles were not called the lyght, but onely because that they were lyghtened., and deliuered from darknesse , by the lyght of our saviour Christe. And so: this cause the holie Apostle doth call the Christians, lyght, when he sayeth : Ye were in tymes paste darknesse, but nowe ye are lyght in the Lord. Now, our saviour Christe lyghteneth no man, but onely to this ende, that he should shine vnto other with good workes, as he him selfe sufficiently declareth, saying: Let your light so shine before men, that they may see your good werkes, and glorifie your Father which is in heauen. Also, Christe doth giue this name to his Apostles, because of the office that he called them vnto, which was the preaching of his holie Gospell, and of the worde of GOD, which in the Scriptures is called light. After the same manner, Magistrates, Kings and Rulers, are in the scriptures called Gods, not because they are so in deede, or that such a name doth properlie portayne vnto them ; but because of the

why the
Apostles
were called
lyght.

Ephe. 5.

Math. 5.

Psal. 119.

Iere. 20.

Iere. 23.

Exod. 7.

Iohn. 19.

A a. y. Dignitie

The argument that the Papists
dignity, that God hath placed them in, and
also to the ende, that the subiectes shoulde
haue theyr Princes, in greater reuerence,
being as obedient vnto them, as vnto
God. But when God doth take awaye
this office from them, he doth also take a-
way the name. In lyke manner, now the
Apostles are no more lyght: For, they
be no more in place, where they can shyne
vnto men by good works, they be no more
in the office of Preaching. I would faine
that these great learned Doctours should
shewe mee a place in all the Scriptures,
wherein the wisdomme of the Father, our
sauiour Christe, or the Angels, & Apostles,
dyd euer giue eyther vnto the Virgin Ma-
rie, or vnto any of the Saintes, the name
or office of a Mediatour, intercessour, and
advocate: then would I saye, that theyr
Distinction might take place, but no such
place can they shewe, though they shoulde
breake their hearts.

As for the place that they do alledge
out of the Epistle to the Ephesians, it is
playne enough, and needeth no exposition
at all. For if we looke narrowlie vpon the
wordes of Saint Paule, wee shall fynde,
that he doth not saye: We are built vpon
the Prophetes and Apostles: But are
built

alledge for praying to Saints. 163

buylt vppon the foundation of the Prophets and Apostles. The Apostles then and Prophets, were not the foundation, but they had all one foundation, which is our Sauour Iesus Christe, vpon whome as vppon a sure and strong Rocke, they bothe buylded the Church of God. And in the Revelation of Iohn, by the twelue foundations, where in the names of the Apostles are witten, are all the Ser^{mons} Reue. 28. that the twelue Apostles dyd make vnto the twelue Trybes of Israell to be vnderstanded. And they be called foundations, because that by them Christe our Sauour, who is the onelie foundation of 1. Cor. 3.
Ephc. 1. the Church of God, was preached vnto them, because, I saye that by them the true and onelie foundation, which is our Sauour Christe, was layde. Saint Iohn doth not saye, that the Apostles are foundations: but that their names are witten in the foundations. Whereby it appeareth plainlie enough, that all that our Louanian Bapists goe about, is to peruert the true sayinges and meaning of the sacred Scriptures and worde of God. Yea, though it were so, that they could proue by the places, by them alledged, that the Apostles were called foundations, yet it

Aa. iij. would

The argument that the Papistes would helpe them nothing: For, as it hath bene sayde already before, we doe not finde in all the whole body of the Scriptures, that eyther God, our Saviour Christe, or his Apostles, dyd neuer call the Saintes, intercessours, Aduocates, or Mediatours, betwene GOD and men . Therefore I saye againe , that wee neede no such distinctions as they doe make , to the vtter blaspheming of the only begotten sonne of God our saviour Iesus Christe, whome I doe stedfastly beleue, to be the only mediator betwene God and vs , as the Scriptures doe plainly testifie vnto vs in euerie place.

Obiection.

Some there be among them, which being compelled by the Scriptures , to confesse that our Saviour Christe is the onelie mediator betwene GOD and men , are wunt to replie on this manner, and to saye : that although Christe our saviour is an omnisufficient mediator betwene God and man , yet we must haue some intercessours, aduocates, and mediators betwene him and vs . For, howe durst we else, being sinners, come before his presence , or direct our prayers vnto him : Is it not written, that God heareth not sinners : Moreover, when we haue a
matter

matter before any earthlie Prince, must we not haue mediators for to bring vs vnto his person: And also to speake and intreate for vs? Who of vs all durste be so bolde to come vnto an earthly King, without such meanes: that is to say: not being brought to him, either by some of his Counsell, or by some of his Chamber, or else by some of his Lordes or Gentlemen: howe dare we then to be so bolde, to come without intercessours, aduocates, and mediators, vnto him that is King of all Kings, Prince of all Princes, and Lord of all Lordes? In comparison of whome, all the Princes of all the worlde are nothing.

But who can be more meete, to bring vs vnto him, and also for to speake and intreat for vs, then the blessed virgin Marie his Mother, then his holy Apostles and Martyres, which haue all shed theyr blood for the maintenaunce of his trueth. Doe we not reade that Adoniah did send Bethsabe, vnto Salomon her sone, for to intreat for him? Againe, when Absalon was fled, by reason of the shamefull murther that he had committed, was not he reconciled againe vnto King David his Father, by the meanes of Ioab, the chiefe Captaine of the Kinges armie, & by the wise talke of a wo-

The Amity-
tude that
our Papists
doe bring for
to maintaine
theyr Idol-
latrye.

1. Reg. 2.

2. Sam. 14.

A a.iiij.

man

The argument that the Papists
man of Thecua? Be not these sufficient ex-
amples, for to proue that we ought not to
come vnto Christe, who is such a mightie
King. & whome we offend so many wayes
without intercessours, aduocates, and me-
diatours?

Answer. These be the gay painted reasons, where-
with they dafill the eyes of the ignorant
people. Which seeme at the first to be of
some importance or weight, but if they
be duelie examined and tryed, with the
touchstone of Gods worde, they shall be
found to be mere deceipts. But, or I pro-
ceede any further, I will shewe what their
intent is: and that the cheefe and princi-
pall marke that they shote at, is to make
them selues intercessours, aduocates, and
mediatours betwixt the Saintes and vs.
For, if we be once brought into that be-
leefe, that we may not come to Christe, nor
direct our prayers vnto him, excepte we
haue the Saintes for our mediatours, ad-
uocates, and intercessours: we shall also
at length suffer our selues to be perswa-
ded, that we are not worthy to praye our
selues vnto the Saintes, but that wee
must haue Monkes, Friers, Nunnes, and
Priestes, for to be Mediatours betwixt
them and vs. And for this cause (as we see
daylie

What is the
cheefe mark
that the pa-
pistes doe
shote at.

alledge for praying to Saints. 165

daylie by experience) dooth the poore simple
and ignoraunt people, bzing Golde and
Syluer vnto them, euen as they that haue
any thing to doe in the Lawe, be wunt to
offer giftes and presentes vnto Lawiers,
foz to haue their matter to be discussed and
heard.

Whereby wee maye knowe and see,
what the offspringe and originall of the
inuocation of Saintes is. And that
the couetousnesse of Priestes, is the Mo-
ther and Purse of all Idolatrie, and super-
stition. I doe not deny but that we haue
a commaundement to praye one foz an o-
ther, whyles we are yet in this lyfe, o2 to
thinke that they can haue any effect, but
onelic by the intercession of our Sauour
Jesu Chyiste, o2 that we must direct them
to any other, but to him onelic, foz to haue
them offered vnto the Father. Fo2, wee
haue neyther commaundement, no2 ex-
ample in all the Scriptures, that wee
shoulde directe our Prayers vnto dead
Saintes. Fo2 it might be, that we should
call vpon many, whome we knowe not,
whether they be Saintes o2 not, o2 whe-
ther they be in heauen, o2 in hell. But we
are sure that our Saviour Chyiste is in hea-
uen.

The coue-
tousnesse of
Priestes, is
the mother
of all Ido-
latrie.

1. Tim. 2.

Math. 23.
1. Tim. 6.

Againe,

The argument that the Papists

August. de
Spiri. Cap. 29

Esai. 63.

What pro-
perties must
be in him
that we
must praye
vnto.

Againe, although we were neuer so sure
that they be in heauen, yet can no man tell
whether they knowe what we doe heere
in this world or not: whether they heare
vs, and be able to helpe vs or not. For, we
learne rather y^e contrary in the scriptures
then otherwise. But he whome we ought
to direct our prayers vnto, must haue all
these properties, yea, we must be assured
and certified in our Consciences, that he
hath them, else we shall neuer be quiet in
our mindes. First, he must be of power
and ablenesse, to helpe & ayde vs: I meane,
to graunt vs our petition and request. For
what should it auaille vnto vs, to pray vnto
one, that were not able to helpe & ayde
vs. Secondly, he must be willing to helpe
ayde and succour vs. For what profite
were it vnto vs, if he were able to helpe
vs a thousand tymes, if he would not doe
it. Thirdlie, he must be such a one as can
heare our prayers, when soeuer they be
made. For, what should it benefite vs,
though he were neuer so able to ayde and
helpe vs, if he could not heare our prayers,
what coulde also his good wyll helpe vs.
Fourthlie, he must be of abilitie to heare
the prayers of all menne in the worlde,
though they should al pray together in one
instaunce

instaunce, and minute of an houre. For, else he might be letted from hearing of our prayers, by the prayers of other men, and so many tymes we should pray in vaine, because that giuing eare to the petitions of other men, he could not heare vs. Last of all, he must be such a one as knoweth better our neede and necessitie, then we our selues are able to declare. But where shall we finde any, eyther in heauen or in earth that hath all these properties, but God alone, and his Sonne Iesus Christe our Lord? Therefore, I may boldlie conclude, that we ought to direct our peticiōs and prayers onely to God, and to his onlie begotten sonne our Lord and sauiour, who is the onelie meane and waye for to come vnto God the Father.

John. 24.
Heb. 7.

Truelie, I would fayne knowe of them, why we shoulde be more afrayde to come vnto Christ then vnto any other. Is there any, that is mightier and wiser, or more bounteous and mercifull, then he is? He byddeth all come to him that be heauy laden, and he wyll refresh them & ease them. Shall our sinnes let vs to come vnto him? Yes forsothe say they. For it is written, that God heareth not sinners: But Christ is true and naturall God, Ergo, sith that we

Math. 11.

Objection.

The argument that the Papists are sinners, he wyl not heare vs, except we haue some intercessors and mediators, to speake, and intreate for vs.

Answer. Because that they haue alwayes in their mouthes, this saying of the blinde man, whome beeing thus borne, Chrysostome had made to see: I woulde wishe all men, to marke dilligentlie, all the circumstances of the place, out of the which they alledge this saying, for, there they shall see, that the Scribes and Phariseis, went about to perswade the poore blinde man, whome our Saviour had made to see, that Chrysostome was a despiser of God, and of his holie Lawes and ordinaunces, and that therefore he was not of God. This poore feelie soole, then in the defence of our Saviour Chrysostome, did bring in this saying: God heareth not sinners. As if he should haue sayd, if he that hath healed me, were such an vngodlie person, as ye would make him, that is to saye, a despiser of God, and of his holie statutes and ordinaunces, then would not God haue heard him: but God dyd heare him, and dyd make me, who was borne blinde from my Mothers wombe, to see by the meanes of him: therfore, he is no such abhominable sinner, as ye woulde make him.

The place
of the ninth
of John ex-
pounded.

• Where

Whereby we may gather, that there be **Two maner**
two maner of sinners : some there be, that **ner of sin-**
 be obstinate sinners, which do most vn- **ners.**
 godlie despise bothe God and his workes,
 and also contempne his Lawes and Sta-
 tutes : of such doth the blinde man speake
 in that place. For, in dede, God wyll not
 heare them that haue his sacred word, his
 holy institutions and ordinaunces in a con-
 tempt, and daylie delighteth more & more
 in filthy wickednesse and sinne.

Some againe there be, that sinne of frail-
 nesse, but yet they do not abyde obstinate-
 lie in theyr sinnes : they feare and dreade
 God, they haue his Lawes, ordinaunces,
 and institutions in reuerence. Therefore,
 when soeuer they flee vnto the Lorde,
 with true repentaunce, vnfeynedlie con-
 fession of theyr sinnes, and amendment of
 lyfe, taking holde by faith vppon his mer-
 cie, declared vnto vs by his Sonne Iesus
 Chryste : they are hearde by and by, and
 receyued into the fauour of God, and into
 the number of his chyldren. We haue the **Luke. 18.**
 Publican for an example, which without
 all doubt, when he dyd praye, was an ab-
 ominable sinner. But because that his
 prayer did procede from a true repentant
 heart, though he had then no mediator at
 all

The argument that the Papistes
all, he was heard, and went home againe
being iustified, as the trueth him selfe
doth testifie.

Luke. 15.

Againe, the prodigall sonne, when he
should come home againe to his Father,
whome hee had offended so many wayes,
whose substance he had wasted amongst
whores and harlottes: he dyd not come to
any of his Fathers friends, desiring them
to make intercession for him, neither went
he to his eldest brother, whom he knew to
be in great favour with his Father, but
dyd straight way come to his Father, say-
ing: Father, I haue sinned against heauen,
and in thy sight, and am no more woorthy

John. 9.

to be called thy sonne. Was he put backe,
because of his abhominable offences, that
hee had committed against his Father?
No such things doe we finde in the Scrip-
tures, but rather, as soone as his Father
saw him, hee had compassion on him, he
ranne and fell on his necke, and kysed
him. What shall we say of the Thiefe that
hung on a Crosse by Christe, was hee not
all laden with sinnes, when he sayde unto
Christe. Lord remember me, when thou
comest to thy kingdome? Yet his detest-
able murthers and robberies, notwith-
standing he was heard, Christ our saviour
making

Luke. 23.

alledge for praying to Saints. 168
making him a faithfull promise that he
should be with him that day in Paradise.

These examples do sufficientlie teach
vs, that we ought not to be afraide by rea-
son of our synnes, to come vnto our Sa-
uiour Chziste, but rather, that we ought
by reason of them, to seeke most earnest-
lie vnto him, who doth call sinners vnto
him, saying: Come vnto mee, all ye that
labour and are laden, and I wyll refreshe
you. Doth not he saye him selfe, that he
came not for the righteous, but for the sin-
ners sake: that he came not for them that
were whole, but for them that were sicke?
They that goe about to plucke vs awaye
from him, are lyke vnto the Scribes and
Phariseis, which were offended, and dyd
grudge & murmure, because that Chziste
kept company with sinners & Publicans.
And they y^e be afrayde or ashamed to come
vnto him, are like vnto those sicke persons
that be afrayde to come vnto the Physitiō,
or ashamed to shew vnto him their disease
and sicknesse. They are also lyke vnto Pe-
ter, who was ashamed that Chziste should
wash his fete, though it was so, that with-
out it, he coulde haue no parte in his king-
dome: or which dyd bydde him to depart
from him, saying: Lord goe from mee, for

Math. xi.
Math. 9.

Luke. 15.

John. 13.

Mathe. 5.

The argument that the Papistes
I am a sinfull man: Whereas he should rather haue desired him, and besought him to tarie styll in his company, that so he might haue been deliuered from his sinnes, which dyd then presse his Conscience, and made him to be in such a feare.

Math. 9.

Mark. 5.

Let vs haue styll befoze our eyes, the poore seelie Woman that had the bloodde fire, which did spend all her substance vpon Whisitions, and yet she coulde not be holpen, but rather her disease dyd ware worse and worse, till she came to our Sauiour Christe, the true Whisition bothe of soules and bodies. Chrysostome, speaking of the woman of Cananea, writeth on this manner: Tell me, O Woman, sith that thou art a sinfull woman, how darest thou goe vnto him? I knowe, sayth she, what I doe. Beholde the wisdom of the woman, she prayeth not vnto Iames, she doth not intreate Iohn, she goeth not vnto Peter, she did not get her selfe to the company of the Apostles, she sought for no mediator: but for all these things she tooke repentance for her companion, which dyd fulfyll the roome and place of an aduocate, and she did goe to the high fountaine.

Chrysost. de
muliere,
Cananea.
Hom. 12.

In eodem.
Homila.

Againe, if thou wylt praye or intreate man, thou dost aske what he doth, and it

alledge for praying to Saints. 169

It is tolde thee that he is a sleepe, or that he hath no leasure, or peradventure the Seruaunt shall disdaine to make thee an answer. But to God, we haue no neede of these thinges, but wheresoeuer thou arte, and dost call vppon him, he heareth thee. There is no neede of a Porter, of a Mediator, or Minister, save onelie, Lorde haue mercie vppon mee. And in an other place: We haue no neede of Aduocates with God (sayth he) nor of any running or gadding about, or to speake sayre vnto other. For, although thou be alone, and without an Aduocate, and pray vnto God, by thy selfe, thou shalt obtaine thy petitions.

Chrisost.
Hom. de
protectu. Es
uangelij.

There dooth this holie Doctour and Father bring in, the example of the Woman of Cananee, for to proue that wee shall sooner be heard, when we praye our selues, then when other doe praye for vs. Here vnto I may adde the saying of Saint Augustine, which is this: *Non enim ad creaturam iubemur tendere, vt efficiamur beati, sed ad ipsum creatorem, de quo si aliud qua oportet ac sese res habet, nobis persuadetur perniciosissimo errore deceptimur.* That is to saye. We are not commaunded to goe vnto the Creatures, that we maye be blessed, or obtaine blessing: but vnto the Creatour of

August. de
libero arbitrio. lib. 3.
cap. 21.

B b. i.

whom,

The argument that the Papists
 Whome , if wee be otherwise perswaded
 then the matter is, or then it behoueth, wee
 are deceyued with a most pernicious erro.
 These wordes do plainelie declare vnto
 vs, that if we will be blessed, that is to say:
 if we will be iustified befoze G D D , and
 obtaine free remission of our sinnes , wee
 must not goe to any Creatures , but vnto
 the Creatour him selfe : and that if wee be
 made otherwise to beleue of him , then it
 is, we are in a pernicious erro. But are
 we not made to beleue otherwise of him
 then it is , when we are taught that he is
 vnniercifull, and that he will not heare vs,
 though his Sonne maketh intercession for
 vs, except we haue other aduocates and in-
 tercessours besides him : Verilie, if we do
 beleue it, or seeke to come vnto him by any
 other meanes , then by his onelie begotten
 Sonne, Iesu Christe our Sauour , we are
 wrapped in a most pernicious erro. For,
 leauing the sure waye that God him selfe
 hath appointed vnto vs , for to come vnto
 him, and vnto the seat of his mercie, we fol-
 lowe the perillous way of our owne inuen-
 tions and dzeames. If this be not to goe out
 of the way, I can not tell, what it is to goe
 out of the way.

But nowe let vs come to the example
 that

John. 14.

Actes. 5.

Jerem. 4.

that they doe bring, for to proue their good-^{1. Reg. 21.}
 lie similitude withall. Adoniah, saye they,
 did send Bethsabe vnto her sonne Salomon,
 for to intreate for him: maye we not like-
 wise desire the blessed Virgin Marie, to
 pray vnto her Sonne Iesus Chyriste for vs?
 Forsothe, if Adoniah had a brotherly heart
 towarde his brother Salomon, he should
 not haue neede to sende Bethsabe vnto him:
 but he might haue gone him selfe, and bene
 welcome. All that he went about, was by
 some trayterous meane, to put downe his
 brother from the Crowne, that he might
 make him selfe King. It is no meruaile
 then, that he durst not come him selfe to his
 brother Salomon: sith that he had conceived
 such treason against him. But what was
 the ende of this mediation? Bethsabe did
 not so sone speake for him, but Salomon did
 straight wayes commaunde to strike of his
 head. Use that example who will for me, it
 is not verie hollesome for the necke.

As for Absolon, it is no meruaile ^{2. Sam. 14.}
 that hee dyd seeke to be reconciled by the
 meanes of Ioab. For, he knewe that his
 fathers wrath, and indignation against
 him, was not pacified: but we being ius-
 tified by faith, are at peace with G D D,
 through our Lorde Iesus Chyriste, which
 dyed
 15 b. y.

The argument that the Papists
 dyed for vs , when we were yet synners,
 much more then, seeing we are reconciled,
 and haue by the meanes of him , receyued
 the attonement, we shalbe p̄serued by his
 life . We neede not then in all our trouble
 and afflictiō, to flee vnto any other, then vnto
 to him that hath made this attonement.
 Moreover, though Ioab did obtaine, that the
 Kinges Sonne should be brought home a-
 gaine: Yet there was such rancor in Dauids
 hart, that he would not see him two or three
 yeres after . But we haue a promise, that
 whensoever we repēt our sinnes , from the
 bottome of our heartes, our sinnes shall be
 put out of remembraunce , they shall be no
 more thought vpon.

Sith then , that the graunde Captaine
 of the Lozdes armies, who is our Sauour
 Iesus Ch̄riste , which hath foughten that
 good fight, hath made so sure an attonement
 betwixt his Father and vs : we will holde
 our selues vnto him onelie, as vnto an om-
 nisufficient Mediatour, betwēne God and
 vs : who , least we should for conscience of
 sinne, be afrayde to come boldlie vnto him,
 doeth moste louinglie and mercifullie , call
 all vnto him, saying: Come vnto me all ye
 that labour and are laden, and I will refresh
 you.

Howe

Nowe, will I come to the similitude it selfe. If we haue (say they) any matter to an earthlie King or Prince of the worlde, we may not come to his personne without meanes: some of his Lordes or Gentlemen, must bring vs vnto him, and also speake and intreate for vs: in like manner, we maye not come to God, or to his onelie begotten Sonne Iesus Chyriste our Lord, without mediators, intercessours, and aduocates: And what should these be but the blessed Virgine Marie, and the holy Saints of Heauen? First, they do great wrong and iniurie vnto God, when they lyken him vnto an earthly Prince or Tyrant of the worlde. For, the causes why wee maye not come vnto the Princes and Rulers of the earth, when soeuer we woulde, without mediators or meanes, can not be founde in him, nor yet in his Sonne Iesus Chyriste our Lord: And therefore this similitude, can helpe theyr matter nothing at all.

The similitude of the Papistes is discusled.

The Princes, and Rulers of the earth, if they be good, and louers of equitie, they haue many enemies, that do daylie conspire their death. And therefore, is not for euerie man that woulde, for to come bluntlie vnto them, least vnder a pretenced

B b. iij. matter,

Psal. 2.

Math. 11.
Luke. 14.

The argument that the Papistes
matter , they shoulde be Trayterouslie
murthered and slaine . Againe, if they be
cruell and bloodie Tyrants , they be al-
wayes in feare of them selues , and wyl
scarcelie suffer their Lordes and Deeres,
to come vnto them without searchinge,
whether they haue any Weapons about
them or not : much lesse , that any poore
man, should haue any accesse vnto them, for
to declare his sute . But no such thing
can there be founde in our heauenlie King
and Lorde. For, dwelling in heauen aboue,
hee laugheth all his enemies to scorne , and
hates them all that rise against him , and
against his annointed, our Sauour Iesus
Christe, in plaine derision . Againe, he is so
farre from all crueltie and tirannie, that he
doth most louinglie call all poore wretched
sinners vnto him, being ready at all times,
to ease them of the heauy burthen of their
sinnes.

But let vs graunt , that there is some
earthlie King , that is without all feare of
Treason , and which is so benigne and
gentle , that hee will suffer all men that
will, to come vnto him, and to declare bold-
lye theyr sutes vnto him : yet can not he
heare all matters and sutes at once . And
therefoze , all men maye not come to him

wher

When they would, but must be brought or
 let in, by them that know when the Prince
 is at leasure to heare their causes: Else he
 should be ouercharged with the multitude
 of suiters. But the Lord our God is able to
 heare all mennes matters at once, though
 they call vpon him all in one instant, or mi-
 nute of an houre. Yea, he knoweth what
 they neede afore they aske, or make any pe-
 tition or prayer vnto him. Also the Prince
 is a mortall man, and occupieth a Locall
 place, and can not be in all places at once,
 to heare the peoples suites and matters,
 and therefore it is needfull for them to haue
 solicitors, and meane makers to the King,
 by his officers, to haue their matters heard
 and discussed. But God our heauenlie
 King, is in all places at one time, and hea-
 reth all their matters, and as we haue sayd,
 knoweth all their needs, befoze they make
 their petition.

Math. 6.
 Psal. 139.

2. Chro. 2.
 Esai. 66.
 Iere. 23.
 Psal. 139.
 Acts. 7.

All these thinges being well conside-
 red, it is easie to perceyue, that their
 similitude is not worth a Rush, to picke
 ones teethe, for to establishe theyr Idola-
 trous inuocation of dead Saints. I doe now
 remember a goodly saying of S. Ambrose,
 which serueth verie well for this purpose.
 They (sayeth he) being ashamed that they

Ambro. in
 Epi. ad Ro.
 cap. 1.

W b. iij. haue

The argument that the Papistes haue neglected God, are wunt to vse a be-
 rie poore excuse, saying: that they maye by
 them come vnto God, as we come vnto a
 King by his Captaines and Lordes. But
 goe to: is there any man so mad, or which
 forgetteth his welfare so much, that hee
 will giue the honour of the King, vnto any
 Captaine or Lorde? Sith that if any be
 founde to goe about any such matter, they
 are by the Lawe condemned as Tray-
 tours? And these folkes doe not thinke
 them selues guiltie, if they giue the honour
 of the name of GOD vnto a Creature, and
 if leauing the Lorde, they worshippe their
 fellowe seruantes, as though there were
 some greater thing that coulde be reserued
 to God. For, we doe therfore come vnto the
 King by his Lordes, because forsothe that
 the King is a man, and knoweth not, vn-
 to whome he maye committe the common
 weale. But, for to get the fauour of God,
 from whome nothing is hidden, (for, hee
 knoweth all mennes merites) wee haue no
 neede of a mediator, intreatour, but of a
 deuoute minde.

Heb. 4.
 Psal. 14.
 Psal. 139.

The simili-
 tude of the
 Papistes, is
 ouerthrowne
 by an other,

But nowe will I bring in a similitude,
 which hath a sure foundation, and grounde
 in the holy Scriptures, and sacred word of
 God, which shall quite ouerthrowe theirs.

For

For, why? It is not onelie grounded vpon the imaginations, and dreames of theyr owne heades. What, if there were a King benigne, gentle, mercifull, and bounteous, that he woulde make an Acte, or proclamation, whereby he should exhorte his Subiectes: that if any among them had anie matter or suite, they shoulde all boldlie without Mediatours, or meanes, come vnto him, promising that he woulde heare them, and deliuer them from their troubles and aduersities, and from the handes of them that doe oppresse them, would not all men by that Acte or Proclamation, take a wonderfull boldnesse to come vnto the King himselfe? Who, except he were starke madde, or did mistrust the Kinges Proclamation, would seeke for any mediatours or meanes, for to haue accessse vnto so bounteous a Prince?

But we haue a most sure acte, and proclamation, which is enacted, and made in that moste holie, glorious, and sacred counsaile of the blessed Trinitie, whereby we are exhorted, bidden and commaunded to come boldlie vnto him, who alone is able to heale all our infirmities, and to deliuer vs from all troubles and aduersities, be they neuer so great, and our enemies neuer

Math. 11.

The argument that the Papistes
uer so mightie.

Psal. 50.

First, the Father doth set forth this com-
fortable Proclamation vnto vs, saying:
Call vppon mee in the daye of trouble, so
wyll I heare thee, and thou shalt glorifie
mee. Here we are not onelie exhorted, bid-
den, and commaunded to call vpon God in
the daye of trouble: but also we haue a pro-
mise, that if we do it, we shalbe heard & de-
liuered. Who then being in trouble, would
not come boldlie vnto God, and call vppon
him with a good, & sure confidence, sith that
it is his blessed will and pleasure, bidding,
and commaundement (wherevnto he hath
added so comfortable a promise) that we
should do so?

Jer. 29.

In the Prophete Ieremie, he cryeth out,
saying: Ye shall call vppon me, and I shall
heare you. Being then so louinglie called,
let vs come vnto y^e seate of his mercy, with
a stedfast trust and hope, that we shall be
hearde.

Heb. 4.

James. 1.

But whome I pray you, would
not that swete Proclamation, which his
onely begotten Sonne, our saviour Iesus
Christe, doth make vnto all repentant sin-
ners, encourage exceedingly? Come vnto

Math. 11.

mee (sayth hee) all yee that labour and are
laden, and I shall refreshe you. And in an
other place: Verilie, verilie, I saye vnto

John. 16.

you,

alledge for praying to Saints. 174

you, what soeuer yee shall aske the Father
in my name, he wyl giue it you. Dooth
not the eternall, and heauenlie wisdom
of the Father, speake these wordes? Euen
he which can not lye, which can not denie
him selfe? why then shoulde we be afrayde
to come vnto him? Or what neede haue
we to seeke for any Mediators, Aduncates, Heb. 7.
or Intercessours, for to make any interces-
sion for vs: sith that he dooth call so gentlie
vnto him, bynding him selfe, and his pro-
mises with an oathe, which can neuer be
broken?

Also the holie Ghoste, who proceeding
from them bothe, is the thyrde personne John. 7.
in the blessed Trinitie, dooth set forth
vnto vs a verie comfortable Edict, or Pro-
clamation, when he sayeth by the mouth of
the holie Prophete Dauid. The Lorde is Psal. 34.
nigh vnto all them, that call vppon him in Psal. 144.
trueth. And in an other place: Who so-
euer calleth vppon the name of the Lorde, Joel. 2.
hee shall be saued. Rom. 10.
Here haue we the most
sure, and infallible Proclamation of the
Father, of the Sonne, and of the holie
Ghost, whereby we are most louingly and
mercifullie called, vnto the mercie seate of
almightie GOD, and also assured that we
shall be hearde, when soeuer we do call
vpon

John.4.

Rom.10.

The argument that the Papistes
oppon him in faith, thzough our onelie me-
diatour and Aduocate, Iesus Chziste our
Lorde . Is it not then a manifest sygne
and token , that we do not stedfastlie be-
leue the promises of G D D , noz trust in
his mercie , whereof we are assured in his
trueth , when we do directe our pzayers to
any other then vnto him, oz when we seeke
foz other meanes to come vnto him , then
he him selfe hath appointed in his holie
Scriptures?

Reade all the whole bodie of the Scrip-
tures thzoughout, from the one ende to the
other , and ye shall not finde, that euer the
Patriarkes , Prophetes , oz Apostles, dyd
pzy to any other Mediatour, Intercessour,
oz Aduocate , but onely vnto God alone.

Gene.22.

Foz there is no other Mediator that can be
found, and appointed vnto vs , besides that
blessed see de of Abraham, our sauioz Chziste
Iesus.

Obiection.

Foz, where as they do alledge, that it is
read in the Scriptures , that the Angelles,
do sometime pzye foz the Electe people of
G D D , and also that they do offer our

Answer.

pzayers befoze the Lorde . That same ma-
keth nothing foz their purpose , except they
could pzoue , that the Saintes be ministe-
ring Spirites , sent to minister foz their
sakes,

alledge for praying to Saints. 175

sakes, which shall be heyres of Saluation, Heb. 1. 1.
or that they be appointed to wayte vppon Psal. 91.
vs, as the Angels are, which haue a charge
giuen them ouer vs, to keepe vs in all our Psal. 34.
wayes: yea, and also to encampe rounde
about them that feare the Lorde. And this
ministerie and office of theirs, because that
they be immortall, shall continue as long
as there be any men abyding here vppon
the earth, that is to saye, vntyll the num-
ber of the chyldren of God be fulfilled: -but
as for the Saintes, it goeth otherwise with
them.

For, as they are bounde, whyles they be
yet in this lyfe, to do those thinges that
pertaine to their vocation, according to the
office that God hath called them vnto: So
when they haue once perfourmed theyr
course, and are at rest with God: they haue
no more to do with the liuing: their mini-
sterie and office is at an ende, and if they Reue. 6.
make any prayer vnto God, it is, that their
blood maye be auenged on them that dwell
on the earth, desiring that the number of
their fellowes and Brethren maye be ful-
filled, and that the glorious kingdome of Math. 6.
God being come, they maye receyue theyr
glorified bodies, which now we lye in the
earth, tyll the generall resurrection of all Luke. 16.
fleshe.

The argument that the Papistes
flesh, I doe not doubt, but that they doe wish
vs good, and are verie desirous to haue vs in
their blessed fellowship, for as much as they
are members of the same body that wee are
of.

*The shiftes
of the foolishly
Papistes.*

But to saye, that they knowe our necessities,
or y they heare our perticular bowes
and prayers, and offer them vnto God: It
is a more inuention of men. For we haue
not one onelie tose in holy Scriptures, that
doth certifie vs of it. And as touching their
goodlie shifte, which being wholie destitute
of the Scriptures & word of God, they vse
commonly, saying: That the dead Saints,
do see and beholde in the brightnesse of the
diuine countenaunce of God, that shineth
vpon them as it were in a bright glasse, all
the necessities, conflicts, & troubles of men:
because that it is onelie grounded vpon the
vaine phantasie of worldlie wisdom, it
ought not to take place, in such a waightie
matter as this is.

Reue. 14.

But they are also wunt to alledge a
place out of the Reuelation, for to proue
that the Saints doe knowe, all that is done
heere in this worlde, because that the A-
postle sayth there: And they followed the
Lambe, where soeuer he goeth. These
wordes, say they, doe sufficientlie declare,
that

that the Saints are euerie where with the Lambe. If they be euerie where with him, then doe they knowe all thinges. And heere vnto be they wunt to adde the saying of S. Hierome, who expounding these wordes, sayeth on this manner. If the Saintes doe followe our Lord euerie where, and he is euerie where, and in all places: then we must beleue, that they that are with our Lord, be euerie where also not Locallie, but by a celeritie or quicknesse that they haue, to perceiue that which God will haue them to knowe.

Hiero.com.
Vigilantiâ,

As touching the place that they doe alledge out of the Reuelation of Iohn: it serueth nothing for their purpose. For, the hundreth, fowre and fortie thousandes, that followe the Lambe where soeuer hee goeth, doe signifie all true faithfull Christians which followe Christe, that is to saye, which doe frame their living and conuersation after his example, and doe endeuor themselves in all their doinges, to follow his holie and blessed commaundements, mortifying their bodies, and offering them a liuely sacrifice vnto almightie God, the Father of our sauiour Iesu Christe. But we must marke the saying of Saint Hierome, at the ende of his exposition, hee doth adde, that

Answer.

1. Peter. 1.
1. Peter. 1.
Colos. 3.

Rom. 12.

the

Note.

The arguments that the Papists the Saintes are in all places, not Locally, but by a celeritie, or swyftnesse that they haue, to vnderstande and perceyue that, which God will haue them to know: Now do I deny that it is the wyll and pleasure of God, to shewe vnto the dead Saintes, what is done here in this world. And tyll they haue proued by the Scriptures, that God wyll haue the dead Saints to knowe all that is done here amongst vs, I wyll by the grace of God abyde styll in the same opinion: But I knowe that they shall be neuer able to do it.

August. de spiritu & anima. cap. 26.

Saint Augnstine shall aunswere Hierome and them bothe: when he sayth these wordes: *Vbi siquidem sunt spiritus defunctorum, vbi non vident neque audiunt, quæ aguntur aut eueniunt in ista vita hominibus, ita tamen est eis cura de vniis, quāquā quid agant omnino nesciant, quemadmodum nobis cura est de mortuis, quamuis quid agant utiq, nesciamus.* That is to saye in Englishe: The Soules of the dead are there, where they doo neyther see, neyther heare, what is done or happeneth to men in this life, such care is with them for the liuing, that they are utterlie ignorant what they do (here in the earth) as our care is for the deade which knowe not what they do: whose

wordes

alledge for praying to Saintes. 177

wordes are verie plaine, and neede no exposition at all.

But put the case they coulde proue that the Saintes knowing our necessities, doe praye for vs, yet it should not followe, that we ought to praye to them, or to make them our Intercessours and Aduocates, syth that we haue no such commaundement in the Scriptures, nor yet is there any example, eyther of the Patriarches, Prophetes, or the Apostles of our Saviour Iesus Christe. The Scriptures doo certifie vs, in certaine places, that the Angelles doe praye for the elect of God. And that they doe also offer our Prayers vnto him: yet ought we in no wise to pray vnto them. For why? they can doo nothing but that, that God commaundeth them to doo, yea, nothing will they doo without his commaundement.

Jachs. i.
Reuel. 8.

Therefore, if we will haue them to ayde and assist vs, we must direct our Prayers vnto God alone, desiring and beseeching his diuine Maestie, that he vouchsafe to commaund his holie Angelles, to ayde and succour vs in all our necessities and troubles. And then the blessed Angelles, hauing a commaundement or commission of God for to doo it, wyll mosse gladlie, and

C c. i.

most

The argument that the Papistes
moste diligentlie asseyt and helpe vs, but
we maye not desire God to commaunde the
dead Saintes to do the same: because that
they be not appointed and ordayned thereto,
as the Angelles are. The dead Saintes
haue perfourmed their course. For vnto
men it is not giuen of God, to helpe one
another, but onelie in this lyfe present,
whyles they be yet in this transitorie worlde,
which thing Saint Paul doth well declare,
saying.

Gala. 6.

Whyles we haue tyme, let vs do good
to all men. For see, that Saint Paule sayth:
Dum tepus habemus: Whyle we haue tyme,
As if he shoulde saye: God hath appointed
none other time vnto vs, for to helpe one
another, but only in this present life. Saint
James sayth also: Praye one for another,
that ye may be saued: Whereby God doth
commaunde vs two thinges. The one is,
that we should pray one for another, that
is to saye, that we shoulde praye for them
that pray for vs. Therefore if the Saintes
should pray for vs, we should also be bound
to pray for them: but to saye that we must
praye for the dead Saintes, it is to do the
Saints great iniurie and wrong. For it is
written in their owne Canon Lawes: *In-*
inriam facis Martiri, qui erat pro Martire.

Marke this
well.

That

alledge for praying to Saintes. 178

That is to saye: He doth wrong vnto a Martyr, that prayeth for a Martyr. Secondly, we are commaunded to praye one for an other, that we may be saued, that is to saye, whyles we are yet in the way of saluation, that we may come to our wayes ende. It appeareth by this, that it is not the will of God, that we should pray one for an other, but onely whyles we are in this world, that so we may exercise the woꝝkes of charitie, whyles we haue tyme, as it is sayd before.

An other place do they alledge out of Ieremie, which is this. Though *Moyses* and *Samuell* stood before mee, yet haue I no heart to this people. Objection. Iere. 15.

Why say they, should *Jeremiah* speake so of the dead, except he knewe that they dyd make intercession for the liuing? I maye a great deale better reason after this maner: With that neither *Moyses* nor *Samuell*, dyd praye for the people of *Israell*, it appeareth that there was then no intercessour of the dead. Answer.

For who of all the Saintes shoulde haue taken thought for the people, if *Moyse* dyd not, who in this thing dyd excēde and passe all men, whyles he did liue: therefore thus I saye, I might make my argument

C c. y.

The argument that the Papistes
ment against them : In the extreame ne-
cessity of the people, Moyses did make no in-
tercession for them. It is most likelie then,
that none at all dyd make intercession for
them, sith that Moyses did passe all men in
humanitie, gentlenesse, and mercie.

What was
the meaning
of the Pro-
phete.

Ezech. 14.

The meaning of the Prophet then is this:
that God was so offended with the people,
that hee woulde not spare them, though
Moyes and Samuell, whose prayers he was
wont to heare aboue all other, should make
intercession for them. The lyke in a man-
ner haue we in the Prophete Ezechiell,
where the Lord speaketh on this manner.
If Noah, Daniel, and Iob, were in the Citi-
tie : as truelie as I liue, they shall deliuer
neither Sonnes nor Daughters, but saue
their owne soules in their righteousnesse.
As if he should saye : though Noah, Daniel,
and Iob were then aliue again, they should
not deliuer their Sonnes and Daughters,
but shoulde saue onelie their owne liues in
their righteousnesse, my wrath and indig-
nation is so kindled against that stifnecked
people.

And, so the aforeledged place of Iere-
miah, ought to be vnderstanded. For, the
wordes are as much, as if he should saye.
Though Moyes and Samuell were now
aliue,

alvne, and should stande before me, making intercession for this people, as they were wont to do: yet would I not for their sakes withholde my plagues from this wicked and frowarde generation: I would not heare them, nor giue eare vnto their prayers, but would in my fury utterly destroye this rebellious and stiffnecked people.

Reade and marke dilligentlie the circumstance of bothe places, and ye shall finde that it is the true sence and meaning of them.

As for the place that they do bring out of Genesis saying, that Iacob doth praye that his name, and the name of his forefathers Abraham and Isaack, maye be called vpon his posteritie: It helpeth their matter nothing at all.

Gene. 48.

For the meaning of the holie Patriarch is not, that the posteritie should call vpon him, or vpon his forefather's Abraham, and Isaack, for helpe and succour: but that his posteritie might be named after him, and also after Abraham and Isaack, thereby to declare that the couenaunt that God had made with Abraham, Isaack and Iacob, did pertain vnto them. And therefore, when soeuer the faythfull Israelites did

What was the meaning of the Patriarch.

The argument that the Papistes make their prayers vnto God, they dyd alwayes beseeche him, to remember his seruantes, Abraham, Isaack, and Iacob, putting him in remembraunce of the covenant wherein he had promised that he would for Abraham, Isaack, and Iacobs sake, shew mercie and fauour vnto them. But howe lyttle they did trust in the Merites and intercessions of their forefathers, it is easie to see, in the Prophet Esai, for there y whole Church crieth out, saying: Abraham knoweth vs not, neither is Israell acquainted with vs. But thou Lord art our father and redeemer. Therefore be at one with vs againe, for thy seruants sake, that are of the generation of thine heritage.

To be short, when soeuer they did name in their prayers, their forefathers, Abraham, Isaack, and Iacob, it was not for any helpe that they looked to haue at their handes: but for to put God in remembraunce of the Couenaunt that hee had made with them, and with their posteritie for ever. But nowe that we haue our Sauour Iesus Christ, in whose blood the couenaunt is bothe established and sealed vp: In whose name should we set forth, or offer vp our prayers vnto God, but in his onely. Moreover, that same manner of phrase that Iacob

alledge for praying to Saintes. 180

byd vse, is often times founde in the Scriptures, as when Esay sayeth: Then shall seuen women take holde of one man, and say we will lay all our meate and cloathing together in common. *Tantum nomen tuum invocatur super nos.* Onely that thy name may be called vppon vs, that is, to say, onely let vs be called thy wiues, or after thy name, that yet it may be sayde, that we are such a mans wiues. Esai. 40.

They be also wunt to bring in, the dreame of Iudas Machabeus, which is made mention of in the Machebees, where it is written, that Iudas Machabeus did shewe vnto his Souldiours, that hee had seene in a dreame, Oniah and Ieremiah, holding vp their handes towards Heauen, and praying for the people. Objection. 2. Mach. 15.

Doth not this, saye they, proue sufficientlie, that the dead Saintes do praye for vs? First, I doo aunswere, that the Booke, out of the which this place is alleadged, is not autentike, nor yet Canonickall, as Saint Hierome proueth. All men may see what authoritie that Booke ought to haue, in thinges that pertayne to our Saluation. Aunswere. 2. Mach. 2.

For, firste of all, they can not denie but that it is an abridgemēt of fine bookes, that one Iason Cireneus had written, which

C. liij.

where

34 The argument that the Papistes
whether he were a Jewe or a Gentile, no
man is able to tell. For the Booke was set
out and written in the Greeke tongue, and
not in the Hebrew.

2. Mach. 15

It were
farke mad-
nesse to
ground my
doctrine up-
pon a
dreme.

Moreover, when the holie Ghost doth set
forth any thing vnto vs, for an infallible
doctrine or an vndoubted trueth, he is not
wont to vse any excuse, as the Authour of
this Booke doth: last of all, what wisdom
were it, to ground any doctrine pertaining
vnto the faith, vppon a dreme: did he not
thinke also in his sleepe, that Ieremiah dyd
deliuer him a golden sword, yet when he a-
woke, he had no such thing. I might there-
fore conclude, that as Ieremiah did deliuer
him a golden sword, so he with Oniah did
praye for the people. But Ieremiah dyd de-
liuer him no sword in dede, but onely in a
dreme. Whereby it followeth, that the
praying of Oniah and of Ieremiah was drea-
mish also.

But let vs graunt that it was so as Iu-
das Machabeus did dreme: yet we doe not
reade that Iudas Machabeus and his hoste
dyd by and by directe theyr Prayers vnto
them, or that they dyd desyre them to pray,
and make intercession for the hostes of the
Israelites, which shoulde within a while
ioyne in battayle, vnto the hostes of the
eni

alledge for praying to Saintes. 181

enimies. But we reade that they all pray-
ed with their Captaine vnto God, saying.

O Lord, thou that diddest send thine An-
gell in the time of Ezechia King of Iuda, &
in the hoast of Senacherib, diddest slea an
hundred, fiftie score and five thousandes:
send now also thy good Angell before vs (O
Lord of Heauens) in the fearefulnesse and
dread of thy mightie arme, that they which
come against thy holie people to blasphemie
them, maye be afrayde. Here may we see
that Iudas Machabeus, notwithstanding,
his gay dreame, did trust onlie in the Lord,
vnto whome onely his prayers he directed:
and not vnto Oniah, no yet vnto Ieremiah
following in this, the example of all the ho-
lie Patriarches and Prophetes that were
before him.

They doe so abhominable worst all the
other places of the Scriptures, which they
be wont to alledge for the maintaining of
their Idolatrous invocation to Saintes:
that a man will be ashamed to stand in the
committing of them.

All their refuge at length is, that the
Saintes were heard whiles they were a-
liue. For it is written: Our fathers called
vpon thee, & were helped: they trusted in
thee, and were not confounded. If, saye
they,

The prayre
of Iudas
Machabe-
us.

The last re-
fuge of the
Papistes.
Answer.
James. 5.

181 The argument that the Papistes
they, they were heard, when they were yet
compassed about with infirmities, how much
more are they now heard, being in glorie
with God?

How much better did the blessed Apostle
Saint Iames reason, when he dyd say: Heir
as was a man mortall, even as we are, and
he prayed in his prayer, that it might not
raine, and it rained not on the earth, by
the space of thre yeres and six monethes.
And he prayed againe, & the Heavens gaue
raine. Doe we not rather learne by their
example, to praye boldlie vnto God, though
we be compassed about with infirmities, as
they were, then otherwise? The holie Pro-
phet David, doth not say, that the Fathers
were heard, because that they prayed to a-
ny of y Patriarches that were before them,
but because they prayed vnto God, and tru-
sted in him. The selfe same lesson doth
Iames giue vnto vs. Let vs therfore follow
their examples, and we shall be heard as
they were. As the arme of God is not short-
ned since, so his mercie is not waken lesse.
He is as ready now to heare them that call
vpon him in trueth and veritie, as he was
then. Haue we not besides all this a mediator
four, and advocate, that appeareth continu-
allie in the sight of God for vs: it is unpos-
sible

James. 5.
Num. 11.
Esa. 50.
Esa. 59.

Heb. 9.

alledge for praying to Saintes. 182
fible then, but that we shall be heard, when
soever we call faithfullie vpon our heauen-
lie father, through our only mediator and
advocate, Iesus Christe our Lord.

The. 28. Chap.

¶ Howe and wherein, we ought to
honour the Saintes.

Ad, when they haue nothing
to saye for their invocations
to dead Saintes, being con-
uincd by y^e holy scriptures,
they crie out and say: beholde
these newe Preachers, dishonoureth, defa-
ceth, spoyleth, and maketh none account
of the holy and blessed Saintes in Heauen:
and especiallie, they dishonour the blessed
Virgin Marie, the Swæte Mother of
Christe Iesu, to whome more grace was
giuen, then to any other Creature, and ma-
keth na more of her, then of any other wo-
man, &c. Welye vs not, y^e Papistes, for
wee giue to them that honour as wee are
commaun-

Ciril cont.
Julian. li. 6.

How and wherein we ought
commaunded in the holie Scriptures to
giue them. And therefore Saint Ciril sayth
verie truelie. *Ad sanctos Martires neq; deos*
esse dicemus, neque adorare consueuimus: lau-
damus autem eos potius summis honoribus,
quod pro veritate strenue certarunt, & fidei
sinceritatem seruauerunt. That is to saye in
Englishe. But eyther we say that the ho-
lie Martyres are Gods, neither haue we
bled to worship or honour them: but we
rather prayse them with great reuerence,
so that they haue strined earnestly for the
trueth, and haue kepte the sinceritie of the
faith of Christe. And Saint Augustine
sheweth also, howe we must honour them,
saying: *Honorandi ergo sunt propter immu-*
tationem, non adorandi propter Religionem.
The Saintes are to be reuerenced and
worshipped for Imitation (that is to fol-
lowe their godly doings and conuersation)
and not to honour them for any Religion,
(to haue our confidence in them) this kinde
of honour we giue to the Saints, and none
other.

August. de
vera religi.
cap. 55.

Math. 12.
Rom. 8.
Gala. 4.

And where as you saye, there was more
grace giuen vnto Marie, then to any other
Creature, because shee was the Mother of
Christe. You may also learne in the Booke
of God, to be the childe of God, is a great
deale

deale greater Grace, then to be the Mother
of Christ. Therfore Saint Augustin sayth:

*Beatior ergo Maria fuit: Percipiendo fidem
Christi, quam concipiendo carnem Christi.*

August. de
sancta virgi
ne. cap. 3.

*Materna propinquitas nihil Maria profuisset
nisi filicius Christum corde quā carne gestasset.*

Marie was more blessed, in that shee re-
ceyued the faith of Christe, then in that shee
conceaued the fleshe of Christe. Mother,

lie kindred coulde haue done Marie no good,
vnlesse she had borne Christe, more blessed

lie in her heart, then shee bare him in her
fleshe. And in an other place he sayth: *Ma-*

*ter mea, quam appellatis, felicem, inde felix est:
quia verbum Dei custodinit: non quia in illa*

August. in
Ioh. trac. 1.

verbum caro factum est. My Mother whome
ye haue called blessed, therefore is blessed,

because shee hath kepte the worde of God:
not because the worde in her was made

fleshe. Therefore, Epiphanius sayth: Christ
sayd vnto his Mother, Woman, what haue

Luke. 11.
Epiph. lib. 3.

I to doo with thee? My howre is not yet
come. Least any man should thinke our

Hel. 59.
Cont. colic-
ridian.

Lady was of greater excellencie, he called
her Woman, as it were prophesying of the

kindes and sectes of Heresies that were to
come in the world: least any man hauing

great opinion of that holy Saint, should
fall into this Heresie, and into the dotage of

the

Origene. in
Lu. hom. 25.

How and wherein we ought
the same, for in dede the whole matter is
but a mockerie, and an olde Wives Tale,
and sothly to say nothing else, but the band-
ling of an heresie. Therfore Origene sayth:
Si amor mensuram transcenderit charitatis &
qui diligit, & qui diligitur, in peccato est. If
loue passe the measure of Charitie: as well
he that loueth, as also he that is loued, is
in sinne.

Epiph. lib. 3.
Here. 59.

Jerem. 44.

The sayde Epiphanius sayeth further:
Let no man eate (sayeth he) of this errour,
touching Saint Marie, for though the Treas-
ure be sayde, yet is not this fruite to be eaten.
Although Marie be beautifull, and holie,
and honourable, yet is not shee to be ado-
red. But these Women, worshipping
Saint Marie: renewed againe the Sacrifi-
ce of Uline, mingled in the honour of the
Goddess Fortuna, and prepare a Table for
the deuill, and not for God: as it is writ-
ten in the Scriptures. They are fed with
the meate of wickednes. And againe: Their
women bould flower, and their children ga-
ther sticks to make fine cakes, in the honour
of the Queene of heauen. Therfore let such
women be rebuked by the Prophet Jeremy,
& let them no more trouble the world. And
let them not saye, we worship the Queene
of Heauen.

Thus

Thus he applied the words of the Prophet, unto the Virgin Marie, being Idolatrous, abused by the Heretiques, called Collyridians, as shee and other Saintes are by the Papistes abused nowe in these dayes.

Collyridians
were heretiques.

This shall now suffice for to proue, that Christe our Saviour, touching his manhood, which he dyd take of vs: is, and shall be, unto the worldes ends, in heauen, on the right hande of the Father, that is to saye, in felicitie, ioye, and glozie, being exalted aboue the Heauens, made Lord ouer all Creatures, bothe in Heauen, and in earth, and hauing receaued a name, that passeth all the glorie that man can report. And that as Heauen must holde him, vnto the tyme of the restitution of all thinges that God hath spoken, by the mouth of his holie Prophetes. Since the worlde beganne (being neuerthelesse here among vs, touching his diuinitie and Godhead, and feeding vs by his eternall spirite, and by the merit of his holie institution and ordynaunce, with the Heauenlie foode of his precious body and blood) so he dooth appeare alwayes in the sight of God for vs, being an omnissufficient Intercessour, Adocate, and Mediatour betwixt God & man, so that

Heb. 10.
Colos. 3.

August. de
agone chri.
& de fide &
symbolo.
Math. 28.
Philip. 2.
Actes. 3.

Heb. 9.
1. Tim. 2.
Rom. 8.
1. John. 2.
Heb. 7.

Of Christes comming to iudgement,
we neede not go vnto any other for to make
intercession for vs, sith that God in his holy
Scripture and word, doth appoint him to
be our onelie intercessour, aduocate, and
mediatour, and none other.

The.29. Chap.

Of Christes comming to iudgement,
in the last daye.

And he
shal come
downe to
iudg both
the quick
and the
dead.

Actes. 1.

August. ad

Dar. Epi. 57

Math. 25.

1. Thes. 4.

John. 9.

1. Thes. 4.



And in the tyme appointed
of his Father, shall come to
iudge bothe the quicke & the
dead, euen as he was seene
to goe vp (the Angels testifi-
ing the same) that is to saye,
in the same shape, forme, figure, and sub-
stance, that hee tooke of vs in the Virgins
wombe, of whome hee tooke his undefiled
substance, and that being glorified & indued
with immortalitie, he did cary vp into hea-
uen. Hee shall come, I say, in his Maiestie
accompanied with all the holie Angelles
descending from heauen with a shoute, and
voice of the Archangel, and trumpe of God.

in the last daye.

And the dead in Christe, shall aryse fyrste,
then wee which shall liue (euen wee which
shall remaine) shalbe caught vp with them
in the Clowdes, to meete the Lorde in the
ayre. There be many, euen among the
olde auncient writers, that by the quicke,
do vnderstande those, that do liue in glo-
rie with Christe: and by the deade, do vn-
derstand those, that being dead in sinne, be
also dead vnto God. For, saye they, it is
not to be thought, that any shalbe found a-
liue: sith that the Apostle doth say, that it
is appointed vnto all men, that they should
once dye. But it appeareth most mani-
festlie, bothe by the words of our Sauour,
and also by the words of the Apostle Saint
Paul, that in the same present time & houre,
that the Sonne of God shall come, for to
iudge all fleshe, some shall be founde alieue.
For, Christe our Sauour sayth, that as the
tyme of Noe and of Sodome was, so shall
the comming of the Sonne of man be. But
who woulde saye, that none were a liue,
when the floodde did sodainlie ouerwhelme
all the whole face of the earth? Or when
God dyd raigne fyre and Brimstone, vp-
pon the inhabitours of Sodome and Go-
morrah? If any man woulde saye so, the
plaine and manifest Scriptures, shoulde

The opiniō
of many,
touching the
quicke and
the dead.
Heb. 2.

Math. 24.
Luke. 17.
Gene. 6.7.
Gene. 19.

D d. i. reproue

Of Christes comming to iudgement,
reproue him a lyar.

Howe the
saying of
S. Paule
ought to be
vnderstan-
ded.

Heb. 9.
1. Cor. 15.

1. Thes. 4.

With then, the comming of our eternall
and euerlasting Iudge, shall be as the tyme
of Noe and of Sodome was, it is to be be-
leeued, that we shall not all sleepe. Howe
then shall the saying of the Apostle be ful-
filled, where he dooth bothe say, and write:
that it is appointed vnto all men, that they
shall once dye: Verilie, the holie Apostle
dooth sufficientlie declare him selfe, when
he sayeth. Beholde, I shewe you a myster-
ie, we shall not all sleepe, but we shall be
chaunged, and that in a moment, and in
the twinkling of an eye, at the sound of the
last Trumpe. For, the Trumpe shall blowe,
and the dead shall arise vncorruptible, and
we shall be chaunged: for, this corruptible,
must put on vncorruptible, and this mor-
tall, must put on immortality. This sodaine
chaunge & alteration shalbe vnto vs which
shall liue (euen which shall remaine) in
steede of death. For, that which in vs is cor-
ruptible, shall put on vncorruption, and
that which is mortall, shall put on immor-
tallitie.

To be shorfe, this transitorie lyfe, shall
in a moment, and in the twinkling of an
eye, be chaunged into a most blessed full
lyfe, which neuer shall haue ende. And of
this

this, haue we a most euident and plaine ex- Gene. 5.
ample, bothe in Enoch, & Elias, which were 2. Reg. 2.
taken vp quick. The true meaning then of
this Article (which seemeth to be taken out
of the Sermon that Peter made vnto Cor-
nelius, and out of the solemne protestation Actes. 10.
that S. Paul vseth to his disciple Timothy) 2. Tim. 4.
is, that Christe our Sauour shall come a-
gaine at the last daye, in his glorified man-
hode that he toke of vs, and that he shall The true
iudge bothe them that he shall finde a liue meaning of
here in the earth, & also the dead, I meane, this Article.
all those that sleepe in their Graues, vntyll John. 5. 1
the generall resurrection of all fleshe. For,
the Father hath committed all iudgement John. 5.
vnto the Sonne, that all men should hono-
re the Sonne, euen as the Father. Which 1. John. 4.
truely ought to be verie comfortable, vnto John. 10.
vs all, and to put away all vaine feare from Luke. 21.
the vnquiet and troubled consciences of the
Christians.

For, sith that hee shall come to iudge
vs, who of the father is appointed to be the
Sauour and redæmer of all them that put
their whele trust and confidence in him, see Rom. 2.
Rom. 2.
being onely to be saued by the merites of his Heb. 10.
death, passion, and bloodshedding: howe can John. 3.
it be that he should condemne vs? Shall he
that is our aduocate, intercessour, & media- 1. John. 2.
Rom. 8.

Of Christes comming to iudgement,
 1. Tim. 2. for, giue sentence against vs? Iesus Chziste
 yesterdave, and to dave, and the same conti-
 Heb. 13. nueth for euer. If he continueth styll Je-
 sus Chziste, what other thing can hee do,
 Math. 1. but saue his people? As the Angell moste
 truelie testified of him. Therefore, when
 1. Petet. 5. soeuer, in the ertreame agonie and con-
 flict of our Consciencs, our mortall eni-
 mie Sathan, dooth laye befoze our eyes,
 that dreedefull dave of iudgement, for to
 Esai. 7. driue vs to desperation: let vs boldlie ap-
 Math. 1. peale from Chziste beeing Iudge, to Chziste
 Actes. 4. beeing Iesus, that is to saye, a Sauour of
 Philip. 2. his people.

Let vs alway haue in our mindes and
 heartes, these goodlie sayinges of Saint
 Rom. 8. Paule. Who shall laye any thing to the
 1. Tim. 3. charge of Gods chosen? It is God that iusti-
 fieth, who then shall condemne? It is Christ
 which is dead, yea rather, which is risen a-
 gaine: which is also on the right hande of
 God, and maketh intercession for vs. We
 are in his hande, no man can take vs out,
 because he is stronger then all. Are we not
 as manie as bee grafted in him by a liuelie
 faith, fleshe of his fleshe, bone of his bones?
 Are not we his members, and he our head?
 How could it he then, that beeing our head
 hee should caste vs awaye? Are not these

Saint

Saint Pauls wordes : The husbände is **Ephe. 5.**
the head of the wife, euen as Christe is the **Colos. 1.**
head of the congregation, and the same is
the sauour of the body? Let vs then ende, **Galat. 5.**
nour our selues by a liuelie faith, working
thzough charitie, to be the body of Christe,
and so may we be sure, that he wyll come
to saue, and not to condempne vs, for there
is no condempnation, to them that are in
Christe Iesus, which walke not after the **Rom. 8.**
flesh, but after the spirit. For why? He is a **Galat. 2.**
sauour of his body.

But howe can the comming of Christe **Obiection.**
vnto iudgement (wyll some body saye) bee
comfortable vnto vs, sith that wee must **Meth. 12.**
giue accoumpt of euerie idle worde, that e-
uer we speake in all our life tyme? Or sith
hee wyll rewarde euerie man according to
his deedes? Woth not Saint Paule say, that
we must all appeare befoze the iudgement
seate of Christe, that euerie man maye re- **Rom. 14.**
ceyue the workes of his body, according to **2. Cor. 5.**
that which he hath done, whether it be to
do good, or euill? Yea, at that day the verie
thoughts and secretes of mens harts shalbe **Rom. 2.**
indged: who then can reioyce, at the com- **1. Cor. 4.**
ming of so dreadfull a day?

Verilie, these sayinges are moste true, **Answer.**
and also most dreadfull, and ought to moue

78 Of Christes comming to iudgement
 vs to liue in the feare of God, & to abstaine,
 not onelie from our euill deedes, but also
 from euill wordes and thoughtes. They
 ought also to put vs in remembrance, howe
 much bounde we are, vnto the mercie and
 goodnesse of almightie GOD, which when
 we were his enemies, fighting vnder the
 banner of Sathan the Deuill, against him
 and all his holie Lawes and ordinaunces:
 did so loue vs, that he did give his only be-
 gotten Sonne for vs, making him righte-
 ousnesse, wisdom, sanctification, and re-
 demption. Why should then these grieuous
 sayings be dreadfull vnto vs? Is it not
 written: At what time soeuer a sinner doth
 repent him of his sinnes, from the bottome
 of his heart, I will put his wickednesse out
 of my remembraunce, so that it shall no
 more be thought vpon: If our wickednesse
 shall be put out of remembraunce, so that it
 shall no more be thought vpon: howe shall
 they be layde to our charge, at the day of
 iudgement? Is not (besides all this) Chris-
 tes righteousness, our righteousness? His wis-
 dome, our wisdom: His holiness, our holiness: His innocencie and re-
 demption, our innocencie and redemption?
 Doth not Paule write: There is no con-
 demnation to them that are in Christ Iesus.

Roma. 5.

John. 5.

1. Cor. 1.

Ezech. 9.

1. Cor. 1.

Rom. 8.

Rom. 5.

These

These are mozeouer the words of our Sa-
uour Chziste: He that heareth my woords, John. 5.
and beleeueth in him that sent me, hath e-
uerlasting life, he shall not come into iudge-
ment, but is passed from death to life.

What shall we saye then? Shall not the Obiection.
faithfull beleuers come into iudgement?
Is it not witten: that we must all appeare **Answer.**
befoze the Iudgement seate of Chziste?
It is mooste sure, that we shall all appeare,
befoze the iudgement seate of our Saviour
Chziste. But, as some doe come to the Sef- **Howe the**
fions, or Assises there, for to receyue their faithful shall
iudgement and condemnation, some, for appeare in
to giue euidence against them, and to assist iudgement.
the Iudge in his office: so shall it be in the
last iudgement. For, the reprobate, vn-
faithfull and mercilesse, shall come thither
for to receiue their deserued condemnati-
on. And the faithfull with the blessed An- **James. 2.**
gels, for to assist their Iudge Chziste, as he **Barth. 25.**
him selfe dooth witnesse, saying vnto his A-
postles. When the sonne of man shall sytte **Math. 19.**
in the seate of his maiettie, ye which follow **Luke. 22.**
me, shall syt vpon twelue seates, and iudge
the twelue Tribes of Israel. And S. Paule
sayth these words. Doo ye not know that **1. Cor. 6.**
the Saints shall iudge the world? Know ye **1. Cor. 3.**
not howe we shall iudge the Angels? This

Rom. 4.
Galat. 3.
Ephc. 2.

Gene. 15.
The imi-
tation of Ja-
cobs put-
ting on his
brothers ap-
parell.
Ambr. de
Jacob & vi-
ta beata.
lib. 2.

Psal. 32.
Rom. 4.

Math. 5.
Jam. 4.
Galat. 5.
Esa. 64.

Of Christes comming to iudgement
in conclusion ought we to marke, and also
to beleue, that through a liuely faith in our
sauour Christe, we are iustified, that is to
saye, we are counted iust and righteous be-
foze God, so that our sinnes shall no more
be imputed vnto vs, no: layd to our charge.

For, as Iacob hauing not of him selfe de-
serued the right of the first bozne, dyd put
on the apparell of his brother, and also his
Gowne, which had a swete Odour and
smell, and so vnder the tytle and name of
person of an other, did come to his Father,
that he might to his owne commoditie and
profit, receyue the blessing: euen so, we are
hidden vnder the precious purenesse of our
eldest brother, Iesus Christe our Sauour,
that we maye in the sight of God receyue
the testimonie and rewarde of righteous-
nesse. I meane that swete and comfortable
blessing, that David doth speake of, saying:
Blessed are they, whose vnrighteousnesse
are forgiven, & whose sinnes are couered:
Blessed is that man, to whome the Lorde
imputeth no sinne. And as for our good
deedes, that do procede and come of that in-
stifying Faith, which can no more be with-
out good works, then the Sunne can be with-
out light, or fire without heate, although in
them selues they be most vnperfect: yet in
our

in the last daye.

our Saviour Chriſte they are moſt perfect.
For Chriſte is the perfection, performing, Rom. 10.
or fulfilling of the Law, for a iuſtification,
vnto all them that beleue.

With then that we ſhall thorough faith in
our Saviour Jeſu Chriſte be iuſtified, that
is to ſay, counted iuſt and righteous before
God, ſo that our finnes ſhall no more be
layde to our charge, nor imputed vnto vs.
With againe, that y vnperfecio, or unſuffi- Roma. 5.
cencie of our good woꝝkes, ſhall be cleane
taken away, by the perfect and omniſuffi-
cient obedience of our ſaviour Jeſu Chriſt, Math. 5.
who hath fulfilled the Lawe for vs all, and Galat. 3.
deliuered vs from the curſe and maledictio Rom. 8.
of it: why ſhould thoſe grieuous ſentences
be dreadfull vnto vs?

The. 30. Chap.

¶ To whome the ſharpe ſentences of the
Scriptures are terrible.



Here bee three manner of
people, vppon whome theſe
ſayings ought to be verie
dreadfull. For, they ſhall
moſt extremelie, and with
all rigour be executed vnto them. Theſe
are the Infidelles, or unfaithfull. For it is
written: he that doth not beleue, is iudged John. 3.
and

Math. 6.
Psal. 14.
Psal. 53.
Wisd. 2.
Eccle. 5.
1. Cor. 15.
Luke. 12.
2. Sam. 2.

To whome the sharpe sentences of
and condempned already , because he dyd
not beleue in the name of the only begor-
ten sonne of God . And vnder them I do
cōprehend all the godlesse Epicures of this
wicked world , which do thinke that there
is no God liuing, as though there were nei-
ther Heauen, neither hell . For, as Saint
Paule sayth vnto them that are rebellious,
and disobaie the truth, and follow iniquity:
shall come indignation and wrath, tribula-
tion and anguise, vpon the soule of euerie
man that doth euill.

James. 2.

Math. 25.
Luke. 13.
Math. 7.
Psal. 6.

2. The second sort that ought to feare those
sharpe & grāuous sentences of the Scrip-
tures, are the mercilesse generation. For,
as Saint James writeth, there shalbe iudge-
ment without mercie vnto him , that shew-
eth no mercie. And for this cause our Sa-
uiour Christ, shall say vnto them that shall
be on his lefte hande : Depart from me yee
cursed, into euerlasting fire, which is prepa-
red for the Deuill and his Angelles . For, I
was an hungred, and ye gaue me no meate:
I thirsted, and ye gaue me no drinke : I was
harbourlesse , and ye lodged me not : I was
naked, and ye cloathed me not : I was sicke
and in prison, and ye visited me not. When
shall they saye vnto him . When sawe we
thee an hungred, or thirst, or a straunger, or
naked,

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naked, or sicke, or in prison, and did not minister vnto thee? And he shall answer and say: Verilie I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me. All these shall goe into everlasting fire and paine of hell.

This now is to be vnderstanded of them that will haue no pittie and compassion vpon their poore needie Brethren, but suffer them moste vnmercifullie to perrishe for lacke of succour at their hands. They that are suche, I meane, they that stoppe they eares, at the clamours and cries of they poore needie Brethren: they them selues shall crie, and shall not be heard: they shall crie and craue for mercie, but no mercie shall be graunted them. No lesse rigour doubtlesse shalbe vsed against them, if for a small offence, they will be reuenged to the uttermost. For as the scripture testifieth, he that seeketh vengeance, shall finde vengeance of the Lorde, who shall surelie keepe vnto him his sinnes. Which thing Christe our sauiour teacheth vs by a liuely parable or similitude, when he bringeth in the king that dooth call his seruants to a reckoning & accoumpt, & vnto whome one was brought that did owe him ten thousand Talentes, which he forgave him quite, because that he had

1. John. 5.

James. 2.

Luke. 16.

Psalm. 21.

Tobi. 4.

Eccle. 4.

Eccle. 4.

Eccle. 14.

Luke. 14.

Luke. 16.

Eccle. 18.

Math. 12.

To whome the sharpe sentences of
had besought him. But this man was full
of mischēse, and would not shewe the lyke
mercie vnto his fellowe seruaunt, that did
owe him but an hundred pence: and there-
fore his Lorde was angrie, and deliuered
him vnto the paylers, tyll he had payde the
vttermost farthing. Euen so shall my hea-
uenlie Father doo vnto you (doth our saule
our Chyste conclude) except ye doo from
the bottome of your heartes, forgiue your
brethren their trespasses.

The thirde sort of people, which shall re-
3. ceauie iudgement without mercie, are the
iusticiaries & whozemongers, which seeke
to be saued & iustified by their owne woꝝkes
and merites, and which beeing ignoꝝant of
the righteousnesse of God, doe goe about to
set vp their owne righteousnesse: and so
will in no wise be subiecte to the righteous-
nesse that is anaileable before God. They
doubtlesse, shall be called to a straye recko-
ning and accoumpt. For why? all they that
are such, doe remayne styll vnder the curse
of the Lawe, as Saint Paule writeth, say-
ing: As many as be of woorkes, that is to
saye, as many as goe about to be iustified
by the woꝝkes of the Lawe, are vnder the
curse. For it is written: Cursed be euerie
man that continueth not in all thinges that
are

Rom. 10.

Galat. 3.

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are written in the booke of the Lawe , to doo them. Being then vnder the curse and malediction of God , because that they dyd mosse vnthankfullie refuse the mercifull meane , that he had of his méere goodnesse appointed them for to be iustified by : they must needs runne into euerlasting condemnation. Doth not the trueth him selfe saye : that though wee dyd all that he commaundeth vs, yet we are vnprofitable seruantes? But who in all the worlde is able to do the tenth parte of that which GOD doth require of vs, and with that perfection as he will haue it to be done? not one man living in the worlde. What are we then, but a thousande times worse then vnprofitable seruantes?

Luke.17.

They therefore , that goe about to bee iustified by their owne beggerlie woorkes, and stincking righteousness, which before GOD , is as the filthie clowtes of a mens strouous Woman, are most woorthy to finde Christe (whome they will make but a patched and an vnperfect Sauiour,) a most rigorous and extreame Judge : whereas, if mistrusting our owne righteousness, merites and dowinges, we do flee and appeale to the onelie mercie of God , taking a sure holde therevppon through faith in our Sauiour

Isal.64.

Rom.4.

Pla. 143.

Job. 6.

Job. 14.

Luke. 21.

Job. 3.

1. John. 4.

John. 20.

Rom. 8.

Math. 24.

Reue. 1.

1. Cor. 15.

1. Thel. 4.

To whome the sharpe sentences of
our Christe, and saying vnsainedlie with
Dauid and Iob : O Lorde, enter not into
iudgement with thy seruauntes, for in thy
sight shall no man lyuing be iustified. If
I woulde iustifie my selfe, my owne mouth
shall condempne me : if I would be perfect,
he should iudge me wicked. Loe, though
he flea me, yet will I trust in him, and I will
reprooue my wayes in his sight. It is so
farre off, that we ought to feare the day of
iudgement, and conning of our heauenlie
and eternall Judge, or that those greuous
sentences and sayings ought to be dreadfull
vnto vs: that rather our sauiour and Judge
byddeth vs to looke, and lyft vp our heades,
assuring vs, that then our saluation is at
hande.

Pea, that we might be the more certaine
of it, he promiseth that at his conning, he
will sende his Angelles, with a great voyce
of a Trumpe, and that they shall gather to-
gether his chosen, and Predestinated chy-
ldren, from the soure windes, and from the
one ende of the world, to the other.

Where soeuer we shall be then, I meane,
when our Sauiour and Judge shall come,
whether it be in the bowelles of the earth,
or any where else, heere in this vale of my-
serie, we maye be sure, that we shall be ga-
thered

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thered together vnto him, there for to receyue our full and perfect Salvation, bothe in body and Soule. Let vs not therefore suffer our enimie Sathan, to driue vs to any desperation, by putting vs in remembrance of the dreadfull day of iudgement: But rather in the conflict, and agony of our consciences, let vs haue alwayes befoze the eyes of our Faith (besides the godlie, and comforteable sayings, that haue bene brought in already) that Christ shall not only come as a Judge, but as a most benigne, & mercifull sauour of his people. And therefore S. Paul dooth write, that from heauen we looke for a Sauour, even the Lord Iesus Christ, who shall change our vile bodies, that they maye be fashioned lyke vnto his glorious body.

1. Peter. 5.
Iam. 2.

2. Tim. 1.
Math. 1.
Luke. 2.
Philip. 3.
1. Tim. 1.
1. Tim. 2.

In the meane whyle, let vs take heede to our selues, that our heartes be not overcome with surfetting, and drunkennesse. least that daye do come vppon vs vniwares. For, it shall come as a snare, on all them that sytte vppon the face of the earth. Therefore, we haue neede to watche, and pray, that wee may be ready when he cometh, and that we may stande befoze him, hauing, and vsing the weapons that Saint Paule ministereth vnto vs, whyles we are here,

Luke. 21.
1. Peter. 4.
Eph. 4.
2. Peter. 3.
Math. 24.
2. Peter. 3.
Reuel. 14.
Math. 25.

Ephc. 6.

1. Thes. 5.

1. John. 5.

1. Peter. 4.

Heb. 4.

Colos. 4.

Ephc. 5.

1. Cor. 9.

Colos. 3.

What is
signified by
Psalmes, by
Himnes, and
by songes.

To whome the sharpe sentences of
heere, warring against the fierie dartes of
the deuill, our enimie, where he sayth: Take
vnto you the whole armour of God, that
ye may be able to resist in the euill day, and
hauing finished all thinges, stande fast, and
your Loynes girde about with veritie, and
hauing on the breast plate of righteousness,
and your feete shod with the preparation
of the Gospell of peace. Aboue all, take
the sheeld of Faith, wherewith yee maye
quenche all the fierie dartes of the wicked.
And take the helmet of Saluation, and the
swoord of the Spirit, which is the woord of
God, and pray alwayes, with all manner of
prayer, and supplication in the spirite, and
watche therevnto with all perseueraunce,
and supplication for all Saintes. And in an
other place, he sayeth. Take heede there-
fore, that yee walke circumspectlie, not as
fooles, but as wise, redeeming the tyme:
For the dayes are euill. Be yee not drunke
with wine, wherein is excesse: but be yee
fulfilled with the spirite, speaking vnto
your selues in Psalmes, Himnes, and Spirit-
uall Songes, singing and making melodie
to the Lord in your heartes. By Psalmes
hee understandeth complaintes to God,
narrations & expostulations, by Himnes,
he properlie containeth, thanks giving: by
sonnes

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Songes, hee also contayneth, prayles and thanksgiuing, but not so largelie and ample, as Himnes doe.

So now we are aliue, if we stand fast in the Lord, sayth S. Paul, and no dampnation, no troubles, no yet the gates of hell shall not preuaile against vs, because we are builded vpon the sure Rocke and Stone.

1. Thes. 3.

Rom. 8.

Matt. 16.

Matt. 7.

1. Cor. 10.

The. 31. Chap.

¶ The subtill meanes that Sathan vseth, to bring vs in securitie.



Any wise, let vs giue no cares, to the lying doctrines of Sathan the Denill, who dooth all that euer he can, for to bring vs into a carnall se-

A speciall
caueat or
warning.

1. Thes. 5.

2. Peter. 3.

curetie, and to make vs beleue, that the same daye is not yet at hande. And that he might the better bring this his purpose to passe, hee dyd cause his ydle brayned Monkes, and Friers to write (and that without any grounde, or foundation of Gods worde) of the signes and tokens that shall come befoze that daye, wherein they folloiw onely, the vaine imaginations, and dreames of their owne heades. Therefore,

1. Tim. 1.

Ce. i.

Wz

The subtile meanes of Sathan
we ought in this point , to giue no credite
vnto them , but so content our selues with
the infallible word of God, wherein Chziste
our Saviour doth sufficientlie teache vs,
what signes and tokens shall come before
that dreadfull daye , which we see all to be
come to passe alreadie : so that we ought to
looke for none other , euerie day, and euerie
howre , but that the same daye shall come
suddainlie vpon vs all.

Math. 24.
Luke. 22.

For first , where as our saviour Chziste
sayth: That there shall be signes in the Sun,
in the Moone, and in the Starres, and in the
earth, the people shall be in such perplexi-
tie , that they shall not cell which waye to
turne them selues . Doe wee not see all
these thinges to be fulfilled alreadie.

What signes there haue bene in the Sun,
in the Moone , and in the Starres, since the
ascending vp of our saviour Chziste , and e-
uen in these our dayes, it is not vnknowne
to them that reade the Histories . Againe,
in what perplexitie, all the worlde is nowe
at this present daye and tyme , so that no
man almost can tell , which way to turne
him selfe, we doe see it, euen with our owne
eyes.

Objection.

Yea, will some man replie, we haue not
yet scene the Sunne to be darkned , nor

¶

to bring vs in securitie.

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Moone to loose her light, nor the Starres to fall downe from Heauen, which thinges must all come to passe before that daye, as our sauour Chyste him selfe doth testifie. Elias and Enoch be not yet come, which are prophesied to come againe before that latter daye of iudgement: therefore, we neede not yet to looke for it.

Luke. 22.

It is not vnknowne, that many, both of the auncient, and also of the latter wyters, which in these our daies, haue written vpon the Scriptures and word of God, do expound this place. The Sun shall be darkened, & the Moone shall loose her light. &c.

Answer.

Of our Sauour Iesus Chyste him selfe, of his Church, and of the Ministers thereof.

Math. 14.

Howe the wordes of Chyste are taken of many.

For, as the naturall Sun is darkened with the cloudes that do arise from the waters, and from the earth: so our sauour Chyste,

What the same doth signifie.

which is the true Sonne of righteousness, is wonderfullie darkened with the mistes and Cloudes of mennes Traditions and Dreames, so that many times, his comfortable light is cleane taken away, from the eyes of our soules and consciences. By the

What the Moone doth signifie.

Moone, they do vnderstande the Church. For, as the Moone doth naturallie receyue her lyght of the Sonne: so all the lyght, all true wisdom and vnderstanding, or

Reuel. 6.

E. g.

hears

The subtile meanes of Sathan
heauenly knowledge that the Church hath,
it hath it of our Saviour Chyriste : and as if
the Sunne be darkened , the Moone of neces-
sitie must lose her light: So when the cheefe
light of the true Sunne of righteousnesse is
taken away by mens inuentions , & super-
stitious doctrine, and Popishe Traditions,
without all doubt , the Church must vtter-
ly lose her light, it must needes be without
all heauenly vnderstanding and knowledge,
it must needes be in horrible darknesse, and
in the shadowe of death.

What the
Starres doe
signifie.
Reuel. 6.
Dani. 12.

After this exposition , it is sayde that the
Starres doe fall from Heauen-, when the
ministers of Gods woꝛde , which ought to
shine in the Church , bothe with life and
Doctrine , as the Starres doe shine in the
Element , doe fall from the Gospell , and
true woꝛde of God , vnto mennes inuenti-
ons, and dreames , and vnto earthlie Doc-
trines of the Deuillishe Papistes , eyther
for hope of worldlie honour , promotion,
dignitie, or else for shame, as Doctour Har-
ding hath done, and others of his side : Or
else for feare of any trouble, persecution, or
losse of liuinges. For if according to the let-
ter . the naturall Starres should fall from
heauen, no man should be left alieue, against
the comming of our Saviour Chyriste , with
that

to bring vs in securitie. 195

that according to the excellent Doctrine of
Astronomie, euerie Starre is bigger then
the whole earth, and so the Scriptures that
say: That as the daies of Noe, and of Sodom
was, so shall the comming of the Sonne of
man be: could not be verified. Math. 24. 1

If wee shoulde followe this exposition,
which is bothe learned, and also mosse god-
lie, are not all thinges fulfilled alreadie?
Is not our Saviour Christe, which is the
true Sonne of righteousnesse, vtterlie ta-
ken away by hippocritall, and superstitious
doctrine of the Antichriste of Roome? Is
not the Church altogether depriued of the
light of Gods worde, being ouerwhelmed
with the thick darknesse of beggerlie tradi-
tions, and Popish dreames? What shoul-
de we saye of them, that ought as Starres to
shine in the Church of Christe? Are they
not all in a manner fallen from the heauen-
lie doctrine of Gods word, and his Gospell,
into the vaine phantasies of corruptible and
earthlie men? We maye be sure then, that
the day is at hand.

But goe too: Let vs take it as Chrysostome doth expound it, which writeth that
it is sayde, that the Sunne shall be darke-
ned, the Moone shall lose her lyght, and the
Starres shall fall downe from heauen: be-
Chrysost. in
Mathæum.

Ce. iij. cause

The subtile meanes of Sathan
 cause that the cōming of Chriſte ſhall be ſo
 glorious and ſo bright, that in compariſon
 of it, the lyght of the Sunne, of the Moone,
 and of the Starres, ſhall be but darkneſſe,
 that is to ſay, the Sun, then the Moone, and
 the Starres, ſhall be, as though they were
 not at all. As when the Sunne is vp, which
 is the moſte excellent lyght, although the
 Moone, and the Starres doe remaine ſtill in
 the Element, yet are they not ſeene, but are
 enen as though they were all fallen downe
 from heauen.

The true
 meaning of
 the darkening of the
 Sun, Moone
 & Starres.

Eſa. 13. 24.

34.

Ierc. 15.

Ezech. 32.

Amos. 8.

Joel. 2. 3.

Mich. 3.

Luke. 23.

Reue. 6.

It is alſo moſt plaine and euident, that by
 the darkening of the Sunne, of the Moone,
 and of the Starres, the great and horrible
 vengeance of God is ſignified, as we reade
 in Eſay, Ieremie, Ezechiel, Amos, Ioell,
 and Micheas, the Prophets. For, when
 God putteth vengeance vpon the earth,
 it ſeemeth vnto them that are touched with
 it, and that are in perplexitie and trouble,
 that all the whole worlde is in lyke caſe,
 and that the Sunne is darkened, the Moone
 hath loſt her lyght, the Starres be fallen
 downe from Heauen, that the earth doth
 quake and tremble vnder them. To be
 ſhort, they thinke that all thinges goe to
 ruine with them, not becauſe it is ſo in
 deed, but becauſe that they be preſſed with

no lesse agonie and anguish, then that those things should chaunge and come to passe. By such manner of speaking then, our Sauiour did signifie, to the great perplexitie & anguish of them, whome God shall polvze his vengeaunce vppon, at the day of iudgement, for their rebellious disobedience against his holy and sacred word.

How soeuer we take these words, we can not excuse our selues, but that these things are fulfilled daylie. For, we see, euen before our eyes, in what perplexity the enemies of God are, for the most part of them: Howe they fall into plaine desperation and madness, being in that case, that they thinke howe lie, that hell shall swallowe them vp quicke. Therfore, let vs not flatter our selues, or deferre from tyme to tyme, to repent and amende our liues. For the Lord shall come as a Thiefe, euen when we looke least for him.

Eccle. 5.
1. Thes. 5.
2. Peter. 3.
Reuel. 3. 16
Heb. 10.
Math. 11.

As for the comming of Elias and Enoch, wee maye content our selues, with the saying of our Sauiour Chziste, touching the matter. For when he had spoken many things, in the commendation of Iohn the Baptiste. he did adde for a conclusion: And if yee wyll receyue, the same is Elias which should come. Meaning thereby, that

The subtile meanes of Sathan

Malach. 3.

Luke. 1.

John the Baptist was the same Elias, that Malachy the Prophet did speake of, which should come before the day of the Lord, as the Angell doth declare vnto Zachary, saying: And he shall goe before the Lord, in the spirite, and power of Elias, to make the people ready for him.

But Sathan the Devill, that hee might perswade the Iewes that our sauioꝝ Christ was not the Messias, did by the Phariseis and Scribes, blowe abroad among the people, that Elias must come in person, and that therfore, sith he was not come, Christe our Sauioꝝ was not true Messias. For this cause dyd the Apostles aske Christe, why the Scribes sayd that Elias must come first: Vnto whome he answered: That Elias was come already: Wherby they vnderstode, that he spake vnto them of Iohn the Baptist.

Math. 7.

2. Cor. 11.

Euen so now at this present, to make the world to liue in a securitie: the Devill goeth about by his false Prophets, to make men beleue, that Elias and Enoch, must come in personne, before the seconde coming of Christe our sauioꝝ. And also this doth he to the intent, that as long as we see that they be not come personallie, we shoulde thinke still, that the Lord doth deferre

erre his comming, and so beginne to smite **Math. 24.**
our fellowes, and to eate and drinke with
the drunken, that wee maye be rewarded
with the hipocrites, where shalbe weeping
and gnashing of teeth.

It is without all doubt, that Enoch and **Enoch and**
Elias, be come already, not in personne, but **Elias, be**
in spirite. For, howe many hath the Lorde **come alrea-**
our God, stirred vp, and sent in these our **dy.**
dayes, in the spirit, & power of Elias, and of
Enoch, for to reproue the Idolatry: These
are the two faithfull wytnesses, whome
mention is made of, in the Reuelation of
Saint Iohn, by the which small number,
the faithfull, & earnest Preachers of Gods
worde, are vnderstanded. First, because
that they be inspired, and moued with the
same zealous spirite, that Elias and Enoch
were inspired with all. Secondly, because
that they are but a small number, in com-
parison of the aduersaries, and yet sufficient
for to reproue, and condempne the worlde
of iniquitie, and vnfaithfulnesse. For, in the **Math. 18.**
mouth of two or three witnesses, all things **Heb. 6.**
shalbe established.

Let not then this erroneous and pernici-
ous doctrine of Sathan, touching the per-
sonall comming of Elias and Enoch, se-
duce and deceyue vs. For there be many
Eliasses

The subtile meanes of Sathan
Eliasses and Enoches in the world already,
which ought to be vnto vs a plaine certifi-
cate that the day of the Lord is at hand. And
if we had none other tokens and signes, yet
the words of our saviour Chziste ought to
suffise vs, where he sayth. As the tyme of
Noe and of Sodome was, so shall the com-
ming of the Sonne of man be.

Math. 24.

Luke. 7.

Gene. 6.

Gene. 18.

2. Thel. 3.

Gene. 6. 7.

Gene. 18. 19

This one saying ought to put vs out of
all doubt, for what tyranny, oppression, and
crueltie, what Pride, what excesse in all
thinges, what fraude, deceypte, swearing,
for swearing, vsurie, extortion, bziberie,
who: dome, vnlawfull Marriages, putting
away of lawfull Wiues, buggerie, daun-
tinges, breaking of Sabaoth dayes, disobe-
dience to Fathers & Mothers, speaking euill
of them that are in authoritie, dzunkers,
gluttons, and Epicures, Idolaters, vngod-
linesse, security, & carelesnesse, raylers vpon
the Preachers, not regarding their Doc-
trine, was vled then, that is not nowe vled
in all partes of y world: reade yee the scrip-
tures, and yee shall finde that all the abho-
minable vices, wherfore God in times past
drowned the world, and also rained fire and
bzimstone vpon the Citties of Sodome and
Gomorrah, doe raigne now in all places, and
yet not punished.

to bring vs in securitie. 198

As for Antichriste, who they saye, must come before that daye, it is without all doubt, that he is already in the worlde.

For, what worse Antichriste can we haue, Antichriste, then eyther Mahomet is, or the Pope of Roome, which is yet a thousande tymes worse then Mahomet is: As for false Christs, all Churches and Aultars are full of them. Againe, there were neuer so many false Prophetes in the worlde, as are now False Prophets. at this present tyme, which seeke all manner of meanes that can be sought, now by erroneous Papisticall Doctrines, now by Math. 24. false and counterfeited Miracles, to deceiue Mark. 13. even the verie elect, if it were possible by any meane.

These thinges being well considered, let vs beware, that wee be none of those mockers, which doe walke after their owne lustes, and saye, where is the promise of his comming? For since the Fathers dyed, all thinges continew in the same estate, wherein they were at the beginning. For as Saint Peter sayth: The Lorde is not slacke to fulfill his promise, as some men count, is slacknesse, but is patient to vsward, and would haue no man lost, but would receyue all men to repentaunce. Neuerthelesse, the daye of the Lorde wyll come as a Thiefe in the

2. Peter. 3.

2. Tim. 3.

Jude. 1.

1. Tim. 4.

2. Peter. 3.

Heb. 10.

Rom. 2.

2. Peter. 3.

Heb. 10.

2. Peter. 3.

1. Tim. 2.

Ezech. 18.
1. Thel. 5.
Math. 24.
Reuel. 3.
Math. 24.
Mark. 13.
Luke. 17.

The subtile meanes of Sathan
the night. Wherefore, seeing that we look
for such thinges, let vs be dilligent that we
may be found of him in peace, without spot
and vndefiled, and suppose that the lōg suf-
fering of the Lord, is saluation. But of that
daye, neither the Angels, nor yet the sonne
of man dooth knowe, but onely our Father
which is in heauen.

Christe as
touching
his manhood,
is ignorant
of the latter
daye.

And therefore I doe greatlie meruaile
at that madde toye of the Annabaptistes,
which dare so presumptuously affirme that
the Lorde shall come this day, or that day,
sith that our sauour Christe, in that hee is
man, or touching his manhōdde, knoweth
not of it: but touching his Godheade, hee
knoweth all thinges that the Father dooth.
Also, we ought to beware of al dreames and
phantasies of men, which weary themselves
and others, in searching out curiouslye the
time, that the Lord shall appeare, alledging
for themselves a vaine Prophecie, and most
falselie ascribed to Elias, that two thou-
sand yēeres before the Lawe, and two thou-
sand yēeres vnder the Lawe, and two thou-
sand yēeres after the Lawe, the world shall
endure, and no longer: let vs not thinke,
that any mortall and sinfull man, is able to
tell preciselie, the daye or time that he shall
come, or at howe many yēeres ende he shall
come

come to iudgement.

The Apostles them selues beeing tycked with vaine curiositie, woulde sayne haue knowne it. But sayeth our Sauour Christ vnto them: It is not for you to know the times, or the seasons, which the Father hath put in his owne power. If it hath bene necessarie that we should haue knowne it, our heauenlie Teacher and Maister, would not haue hidden it from vs. But sith that he hath hidden it, no: would in any wise reueale it vnto vs, it is a plaine token, that it is not necessarie for vs to know it. Leaving then such vaine and curious enquiring of thinges that pertaine nothing vnto vs: Let vs endeuor our selues to know those things that God will haue vs to knowe, that wee maye in all thinges frame our lyving and conuersation, according to the blessed wyll of our heauenly Father, and so be found acceptable, no: be ashamed when he shall render vnto every mā according to his works. Verilie, there is no tyme of sluggardnesse left vnto vs.

As we see that the same departing, that the blessed Apostle Saint Paule dooth speake of, is come to passe already. For, how many Nations and people, be fallen away from the Empire of Roome? or rather, is there any

Actes. 1.

Rom. 12.

Prou. 25.

Eccle. 3.

Rom. 11.

Ephe. 5.

1. Thes. 4.

Rom. 2.

Math. 25.

2. Thes. 2.

The Pope is Antichrist, which shalbe
any Empire of Roome at all : Againe, hol
many kingdomes, Lands, and Countreyes
haue vtterly forsaken the highest Emper
of all, I meane Iesus Christe our onely
uiour, with his Gospell.

The. 32. Chap.

¶ The Pope is Antichriste, and that man of
sinne, which shalbe reuealed before Chris
tes comming to iudgement.

2. Thes. 2.



Deceuer, is not the man of
sinne, that sonne of perdition
opened already, and exalted
about all that is called God,
or that is worshipped, sitting
as God, in the Temple of God, and in the
wing him selfe as God? For marke the do
inges of the fleshlie Idoll of Roome, and ye
shall finde that he is the same man of sinne,
the same sonne of perdition, and aduersary.
For why? In his Decrees & Lawes, in his
beggarly statutes and traditions, he doth
exalt him selfe about all the holie Lawes &
ordinaunces of almightie God, and about
the Testament of the holie one of Israell,
which is confirmed and sealed vp, with the
mo

revealed before the iudgement day. 200
most precious blood of the onely begotten
sonne of God, our sauiour Iesu Christe: but
him shal the Lord consume with the breath
of his Poesethelles, that is, the spirit of his
mouth, and also destroy with the appearing
of his comming. **Psal. 18.**

For a taste, you shall see out of their owne
Bookes, whether the Pope of Roome, be
that sonne of Perdition, that doth exalte
him selfe aboue God or no. Franciscus Za- **Franciscus**
rabella sayth: The Pope doth what him **Zarabella.**
willeth, yea, though it be vnlawfull, and is
more then a God. Pope Nicholas sayth, **Distinct. 69.**
it is well knowne that the Pope, of the **Satis euidēs**
godly Prince Constantine, was called God, **ter.**
so belæue, that our Lorde God the Pope **Extraua. Io-**
might not decree, as he decrede: it were a **han. 22. cum**
matter of Heresie. Againe, in their late **inter. in**
Chapter at Trident, one Cornelius, Bi- **Glossa. Im-**
shoppe of Britonto, in an Oracion, openly **press. Lug-**
pronounced these words: *Papa lux venit in* **duni.**
mundum. The Pope is the lyght, that is **Anno. 1555.**
come into the world: but men haue loued **concil. Tri.**
darknesse more then lyght. Againe, Pa- **sub. Paulo. 3.**
normitane sayeth these wordes: Christe, **De electi.**
and the Pope make one Consistorie, and **cap. licet.**
keepe one Courte: and, sinne onelie excep-
ted, the Pope can do, what soeuer God him-
selfe can do, Againe, in their counsel holden
at

The Pope is Antichrist.

Conci. Lateran. Session. 6.
pag. 601.

Paulus
Amilius.
lib. 7.

Grego. in
Iob. cap. 34.
li. 23. ca. 14.

Anselmus.
in. 2. The. 2.

at Laterane in Roome, one Simon Begnius the Bishoppe of Modrusia, sayeth thus vnto Pope Leo: *Ecce venit Leo de Tribu Iuda, radix David. &c. Te (Leo beatissime) Saluatorem expectauimus. &c.* Behold, the Lion is come of the Tribe of Iuda, the roote of Dauid. &c. O moste blessed Leo, we haue looked for thee to be our sauour. Againe, the Pope suffered the Ambassadors of Sicilia, to lay prostrate on the ground, and thus to cry vnto him, as if it had beene vnto Christe. *Qui, tollis peccata mundi, miserere nostri: Qui tollis peccata mundi, dona nobis pacem.* O thou (holie Pope) that takest away the sinnes of the world, haue mercy vpon vs: Thou that takest away the sinnes of the worlde, giue vs peace.

Wherefore wee maye saye of him, as Saint Gregorie writeth of Antichrist: *Cum sit damnatus homo, & nequaquam spiritus, Deum se esse mentitur.* Wheras he is a damned man, and not a spirite, by lying, he saith neth him selfe to be a God. Anselmus also saith: *Simulabit se religiosum, ut sub specie decipiat pietatis: Imo se deum esse dicet, & se adorari faciet: atque regna calorum promittet.* That is: Antichriste shall saine him selfe to be holie, that hee maye deceyue men vnder the cullour of holinesse. Yea, and he shall call

him

him selfe God: and shall cause him selfe to be worshipped, and shall promise the kingdome of heauen. Therefore to ende, Eusebius sayth: *Hac est argumentum, eos odisse deum, quod velint seipsos appellari deos.* This is a token that they hate God: For that they wyl haue them selues called by the name of God.

In the meane season, least we dw perissh among them, that receyue not the loue of the trueth, vnto whome, God of his righteous iudgement seemeth strong delusion ^{2. Thes. 2.} that they should beleue lies, & so be dampned, because they beleene not the trueth, but haue pleasure in vnrightheousnes. Let vs sticke fast vnto the Gospell of our sauiour Chziste, & vnto the wholesome doctrine of the holy Ghoste, which is the power of ^{Rom. 2.} God to saluation, to all them that beleue.

The. 33. Chap.

The strength and operation of the holie Ghoste working in vs.



Where, I dw also beleue to be the Lorde and giuer of life, to procede from the father and the Sonne, and to be of one substance with

I beleue in the holie ghost.

¶ f. i.

them

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them bothe beeing true and naturall God,
without beginning, and without ending:
by whome the Father worketh all things
in the Sonne, by whome he doth create,
moue, maintayne, viuiſie, and quicken
all creatures, by whome he doth call and
drawe vnto him his elect and choſen, re-
neweth them into a newe lyfe, iuſtifieth,
and ſanctifieth them, enricheth them,
with many and ſundrie gyftes, and alſo
ſtrengthneth them, tyll they come to theyr
perfecte ſaluation, who dwelling in vs,
doth with his light illuminate our minds
that we may learne and know perfectlie,
what treaſour of Gods bounteous mercie
ſhalneſſe we doe poſſeſſe & enjoy in Chriſte.
So that we maye by good right, call him
the keye, wherewith all the riches of the
Heauentie kingdome is opened vnto vs,
and the eye wherewith we doe ſee and be-
holde them.

1. Cor. 12.

Rom. 8.

Actes. 2.

1. Cor. 3.

Ephe. 1.

Rom. 5.

And for this cauſe he is called now the
earnest Penny and Seale, becauſe that he
doth ſeale vp in our mindes and conscien-
ces, the certitude or certainty of Gods pro-
miſes.

Nowe the Maiſter and Teacher of
trueth, the author of lyght, the well and
fountayne of wiſedome, knowledge, and

under

understanding . This is hee that dooth
 purge and cleanse vs from all fylthinesse, ^{1. John. 1.}
 and ouerspzinckleth vs with his sacritude ^{1. Peter. 3.}
 and holinesse, that wee maye be made the ^{1. Cor. 6.}
 worthy Temples of almighty God. This ^{Roma. 8.}
 is hee that with his effectuall watering, ^{Psal. 51.}
 dooth make vs fruitfull vnto righteousnes,
 for to bring forth abundantly the fruites ^{Psal. 1.}
 of our faith, that our heavenly father may ^{Math. 5.}
 be glorified through our good workes, con- ^{1. Peter. 2.}
 uersation, and outwarde lyuing . For, ^{John. 7.}
 the which cause, he is many tymes called
 water, as in these places of the Prophets:
 All ye that are a thyrst, come vnto the wa-
 ters.

Againe, I wyll poyse water vppon ^{Esa. 55:}
 him that is a thyrst, and riuers vppon the ^{Esa. 44.}
 drie Lande . Wherevnto the saying of ^{John. 7.}
 Christe dooth agree, where he biddeth them
 that be a thyrste, to come vnto him, and to
 drinke of y^e water of lyfe. Although he be o-
 therwise so called for y^e efficacie, strength,
 power, and vertue that he hath to pource
 and make cleane: where the Lord pro- ^{Ezech. 36.}
 miseth in Ezechiell, to washe his people ^{Math. 3.}
 with cleane waters. The same is he that ^{Actes. 2.}
 consumeth and burneth away the inordi-
 nate concupiscences of our flesh, kindling
 our hearts with that diuine loue of God

¶ f. y. and

Eph. 4.

Bernard in
die pētecost
sermo. 2.

The strength and operation
and of heauenlie thinges, wherefoze he is
called by God right fyze: Finallie, this is
he that by his inspiration doth make vs
wholie to liue vnto God, so that wee be no
more led by our owne sensualitie, but fol-
lowe onlie his motion and guiding. There-
foze, it is sayde of Bernarde verie well.
*Quid boni in vobis spiritus operatur? monet
monet & docet: monet memoriam, monet vol-
untatem, docet rationem.* That is to saye:
What good doth the spirite or holie Ghost
in vs? he dooth warne, moue, and teaches
he dooth warne our remembraunces, he
dooth moue our wylls, and teache our
reason.

2. Peter. 1.

Therefore, if there be any goodnesse in
vs, it is the fruite of his grace and vertue.
But all our giftes without him, are mere
darknesse of the minde, & wicked peruerse-
nesse of the hart. And as I do beleue, that
all the giftes and benefites that we do re-
ceyue of God, through his onelie begotten
sonne our sauioꝝ Jesus Christ, are by this
printed, grauen, & sealed vp in our heartes
and mindes: so do I beleue that all the
Canonicall Bookes of the olde and newe
Testament, were witten and sette forth
vnto vs, onelie by his diuine inspiration,
and that the Doctrine that is contayned
in

in them, without all other, is sufficient vnto saluation, as the blessed Apostle dooth testifie, saying. Continue in the thinges that thou hast learned, which also were committed vnto thee, seeing thou knowest of whome thou hast learned them, and soz as much also, as thou hast knowne the holie Scriptures of a childe, which be able to make thee wise vnto saluation, through the faith which is in Christe Iesu. For, all scriptures given by inspiration of God, is profitable to teach, to improue, to amend, and to instruct in righteousness, that the man of God may be perse and ready vnto all good workes.

The Doctrine contained in the olde & newe Testament, is sufficient vnto saluation.
2. Tim. 3.

Wherevnto Chrysostome dooth agree, saying: What soeuer is required vnto Saluation, all the same shall ye finde in the holie Scriptures. And in an other place: He hath at this tyme (sayeth he) reuealed and opened his worde, by the preaching that is committed vnto mee. And this is the preaching: the Gospel dooth contayne all thinges, bothe present, and to come: honour, godlinesse, faith: to be short, he hath comprehended all thinges, in the wordes of his preaching.

Chrysost. in 22. cap. Mar. hom. 1. 41. Hom. 1. in Epist. ad Titum.

Againe he sayth, whatsoeuer is required for our saluation, is already contayned in

In Math. 12. cap. hom. 4.

August. ad
Fratres in
Here.

Athan. con.
Gentiles.

Lira in vlti.
cap. prouer.

The strength and operation
the holy Scriptures, he that is ignorant
shall finde there what he may learne: he
that is stubborne and a sinner, may finde
their scourges of the iudgemēt to come, he
that is troubled, may finde there ioies and
promises of euerlasting lyfe, thow the
beholding of which, he may be stirred to
good workes. Saint Augustine sayeth:
Reade the holy scriptures, wherein ye shall
finde fullie, what is to be followed, and
what to be auoided. Achanasius also sayth:
The holy scriptures (sayth he) being inspi-
red from God, are sufficient to all instruc-
tion of the trueth. Lira, one of the Popes
owne Doctors, hath these words. Lyke as
in a Merchantes Ship, are caried diuers
things, necessary for mans lyfe? So in the
holy Scriptures are contained all things,
needefull to our saluation.

Who soeuer then doth affirme and say,
that the doctrine of the holy Ghost, which
is contained in the Canonickall Bookes of
the olde and newe Testament, is not suf-
ficient vnto Saluation, and that besides
it, wee haue neede of mennes Traditions,
and Doctrines, as though without them
wee coulde not haue in the sacred Booke of
GOD, a sufficient instruction in thinges
that pertaine to lyfe euerlasting: Who
soeuer

soeuer sayeth and affirmeth, that this ho- Galat. 1.
lie Spirite doth teache, and set forth any
other worde or doctrine, then is contained
in the sacred booke of God: I dare bold-
lie affirme, that the same man is not lead
with the same holy spirit, who is the Lord
and giuer of lyfe, and who proceedeth from John. 14.
the Father and the sonne, should leade vs
into all trueth, and bring into our remem-
brances, whatsoeuer Christe our Savi-
our, the heauenly wisdom of the Father
hath taught and set forth, for the saluation
of mankind: but with the spirite of error,
I meane with the spirite of Sathan the Ezech. 13.
deuill, who, to the uttermost of his power, Math. 15,
causeth men to contempne, despise, and set
at naught, the holie commandementes of
almighty God, that they may set vp theyr
owne traditions and dreames, and all vnder
the tittle, name, and cullour of the holy
ghoste.

Wherefore, it is mosste needefull and
necessarie that wee haue alwayes before
our eyes, the saying of the blessed Euange-
list S. Iohn, where he saith: Deere-ly, be- I. Iohn. 4.
leue not euery spirit, but proue the
spirites, whether they be of God or not.
Also S. Chrysostome sayth, agreeing with Chrysost ad
the same: Many (sayeth he) do boast of the sancto & a-
ff. liij. holie

dorando
spiritu.

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holie Ghost, but they that doe utter and set
out theyr owne fancies and dreames, doe
pretend him in vaine: for as Christe doth
witnesse that he speaketh not of him selfe,
but out of the Lawe and the Prophetes.
*Si quid præter Euangelium, sub titulo spiritus
obtrudatur, ne credamus. Quia sicut Christus
legis & Prophetarum impletio est, ita est spi-
ritus Euangelij:* If any thing be brought
vnto vs vnder the name of the holie ghost
(sayth he) besides the Gospel, let vs not be-
leeue it: for as Christe is the fulfilling of
the Lawe and the Prophetes, so is the holie
Ghost the fulfilling of the Gospell.

1. Pete. 1.
Mark. 11.
Reue. 3.
Actes. 16.
John. 6.
Gal. 54.

For without the spirite, we haue ney-
ther eares to heare, nor eyes to see, it is
that spirit that openeth, and no man shut-
teth: The same shutteth and no man ope-
neth. The same spirit openeth the sicke
Momens heart, that shee should giue eare
to Paule, and in respect of this spirite, the
Prophete sayeth: *Erunt omnes, docti a Deo:*
They shall be all taught of God: Who
soever besides doth not beleue, that the
doctrine of the holie Ghost contained in the
olde and new Testament, is sufficient vnto
saluation. But regardeth it as vile, & of
no force nor yet authority, but calleth, na-
meth, and reporteth it with these words,
and

Lodouicus
citatur ad
Illyrico, in

and such like blasphemy, dead inke, a linelesse matter, a dumbe Judge, that can not speake, a blacke Gospel, inken diuinitie, a nose of ware: Doth denie this Article of our beleefe: I belecue in the holie Ghost, that is to say, he doth denie the holy ghost to be true and naturall God, sith that any insufficiencie, or vnperfection is found in his doctrine.

For why, it is the propertie of God, to doo all thinges with most consummate, wherby it doth follow, that he which doth any thing with vnperfection, is no true and naturall God. They therfore, that denie the doctrine of the holie ghost, and also do despise, mocke, scozne, and speake irreuerentlie of it: conteyned in the olde and newe Testament, not to be perfect or sufficient to saluation, or playne Macedonians.

For they denie the holie Ghoste, to be true and naturall God. And all they that follow this opinion and doctrine, not contenting them selues with the moste true and infallible worde of God, which is set forth vnto vs by the holy ghoste, are not the true Church & spowse of Christe. For, the true Church, and spowse of Christe, as it is borne of the new, not of mortall seede, but

Norman
Concil.
Albertus
Pigghius
controuer. 3
In ecclesia.
Marc. Kem
nitius, in
examine
concel.
Trident.
Pag. 33.
Pigghius.
Hierat. li. 3.
ca. 3. fol. 103.
All these are
the Papists
sayings.

John. 10.
Ephe. 5.
1. Peter. 1.

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Eph. 2.

but of immortall, by the worde of GOD, which lyueth and lasteth for ever: so is it buylded vpon the sure foundation of the Prophetes & Apostles, Christe Iesus him selfe being the chiefe corner stone.

To beleue

God, as

God, in

God.

Heb. 11.

Wherefore, wee must learne fyrst of all to beleue God: secondlie, to beleue him as God: thyrddlie, to beleue in God: we must beleue God, that is to saye, that he is creatour of all thinges, and that he is omnipotent. We must beleue God, as God, that is, we must beleue him, as he hath declared and opened him selfe in his holy and sacred Scriptures vnto vs. To beleue in God, that is, to put our whole trust, confidence, and affiaunce onelie in him, and to call vnto, and vpon him, in all our troubles, miseries and aduersities, and vpon none other. And also, constantly and assuredlie to beleue in him, that by his power he susteineth vs: and by his prouidence, he gouerneth vs: by his goodnesse, nourisheth vs: and by his mercie, saueeth vs, and endueth vs with all kinde of blessings. So that we must beleue in none, but in God the Father, that loueth vs: in God the sonne, that redemeth vs: and in God the holie Ghost, that sanctifieth vs: although threë in persons, yet one in essence & God head.

Psal. 50.

We must

beleue in

Gods po-

wer, Gods

prouidence,

Gods good-

nesse, Gods

mercie.

And

head. Saint Augustine therfore sayth: *Credimus Paulo, non credimus in Paulo: credimus Petro, non credimus in Petro.* We beleeue (sayeth he) Paule, but we beleeue not in Paule: we beleeue Peter, but we beleeue not in Peter.

August. in
Ioh. tract. 25.

The 34. Chap.

What is the true Church of God,
and where it is.



This then shalbe my beleeve,
touching the true Catho-
lique & vniuersall Church.
All they that are begotten
of newe, with the unmo-
tall seede of Gods worde, and are builded
vppon the foundation of the Prophetes
and Apostles, hauing Christe for theyr
cheefe corner stone, by whose onelie spi-
rite and word they are guided and ruled,
in what countrey or nation vnder the hea-
uens so euer they be, are the true Church
of Christe, we maye also define and set
forth the Church after this manner. The
Church of Christe is the holy Congrega-
tion of the faithfull, which by a true and
liuelie

I beleeue
the Ca-
tholique
Church.
1. Peter. 1.
Eph. 2.

What the
true Church
of Christ is.

Ephes. 5.

Ephes. 5.

John. 15.

Math. 1.

Math. 18.

The church
is bounde to
no severall
place.

3. Reg. 15.

Rom. 11.

What is the true Church of
liuelie faith, are with a true and incorpo-
rated in our sauiour Christe, whose mem-
bers they are. And because that our sa-
uiour Christe is the true sonne of God, all
his members by him, are the Sonnes of
God. Iesus Christe is the heade, and the
true Christians are his body. He is the
Bydegrowe, and the faythfull are his
Spowes, which he doth cleanse with his
blood, giuing health and saluation vnto
his body, and sauing his people from theyr
sinnes.

This Church is affirmed or bound to no
seuerall place, but whersoever two or thre
are gathered in the name of the Lorde, I
meane of our sauiour Christ, there the true
Church is. They therefore that doe a light
and binde the true Catholique Church, to
this place or that place, as though it could
be no where else, as our Papists doe, are in
this thing greatly deceyued. For, though y
whole worlde were so ouerwhelmed with
Idolatry and superstition, that there should
seeme to be no Church at all, yet God hath
allwayes that elect & chosen in one corner
or other, although they be vnknowne vnto
the worlde.

Yet many tymes the faithfull congrega-
tion is vnknowne vnto the true and faith-
full

full seruantes of God, as we maye see by the example of Elias the Prophete, who complayned that he was lefte alone. But the Lord made him an aunswere: That he had seuen thousandes lefte in Israel, which had not bowed their knees vnto Baall.

Who woulde not then haue thought, that the Church had bene at that tyme in Israel, or in Samaria, where soeuer hundred & fiftie false Prophetes continually, which dyd feede at Iezabelles boorde, or that there had bene no Church at all: yet we see that God had euen at that time his flock, which he did preferue and keepe vnto himselfe, although they were scattered abroad, and not scarcelye knowne of the true and faithfull Prophetes of God.

Therefore, it were good to haue alwayes befoze our eyes, the goodly saying of Hilarie, which writeth on this manner: One thing (sayeth hee) I warne you of, beware of Antichriste: It is not well that yee haue such a pleasure in the walles: It is not well, that yee honour and reuerence the Church of God in houses, and buildinges: It is not well, that vnder the cullour of them, yee do bring in the name of peace. It is to be doubted that Antichriste, shall sit in them: The Mountaines, the

Hilaria.
cont. Alex.

What is the true Church of
the Woodes, the Lakes, the Prisons, and
miserie Dungeons, are more sure for mee.
For, the Prophetes remaining in them, or
being let downe into them, dyd there pro-
phesie.

The out-
ward tokens
of the true
Catholique
Church.

This then is my beleefe, that although
the true preaching of Gods word, and the
right ministracion of the Sacraments, ac-
cording to the Lordes Institution and or-
dinaunce, are the moſte infallible tokens,
and ſignes, whereby the true Church of
God is knowne here vpon the earth: yet
many and sundrie tymes by the righteous
iudgement of almightie God, our finnes
and wickednesse deseruing the same, those
ſignes and tokens are ſo taken away, that
it is impoſſible for the worlde to knowe
where this true Church of God is. And
yet notwithſtanding, God hath ſtyll his
ſlocke in one place or other, he hath ſtyll
his elect and choſen, whome he dooth pre-
ſerue and keepe in the middeſt of this per-
uerſe and crooked generation, which con-
ſenting them ſelues with the Heauenlie
doctrine of the holy ghoſt, which is contai-
ned in the Canonickall Bookes of the olde
and newe Teſtament.

an. 1. 1. 1.
1. 1. 1.

The

The. 35. Chap.

¶ Christe is the head of his Church,
and not the Pope.



Doo acknowledge none o-
ther heade then our Savi-
our Christe, as it is writ-
ten, that **GOD** hath made
him, aboue all thinges, the
head of the congregation, which is his bo-
dy, and the fulnesse of him, that fylleth all
in all thinges. **W**hereby all the faithfull
do gather, that he onelie can be the heade
of the Church, whose body the Church is.
But the Church is the body, Christ onelie
therefoze, Christe onely can be the head of
the Church. Againe, in an other place it is
written: And he is the head of the body of
the Congregation, which is the beginning
and first begotten of the dead: but who
is the beginning, and first begotten of the
deade, sauing onely our Saviour Christe.
We maye well saye then, that he onelie is
the heade of the Church. Moreover, Saint
Paule sayeth: That as the Husbände is
the

Ephe. 1.

Who can be
the head of
the Church.
Colos. 1.

802 Christe is the head of his Church
the heade of the Wife : so Chziste is the
head of the Church, beeing the sauour
of the body.

An argu-
ment.

These words are plaine, and do man-
festly declare, that he onely that is the sa-
uour of the body, can be the heade of the
Congregation and Church : but it pertay-
neth onelie to Chziste, to be the sauour
of his body. Therefore Chziste onely can be
the head of the faithfull Congregation and
Church. Moreover, who would not iudge
that woman to be an aduoutresse, that had
two heades, that is to say, two husbandes.
All men would count that woman to be
a most filthie and stinking harlotte. Saint

ad ma. c. l. c. l.
to d. m. c. l. c. l.
Hieroni. ad
Damascum.

Hierome therefore sayeth these wordes:
*Ego nullum primum, nisi Christum sequens
beatitudini tue, id est, Cathedra Petri commu-
nione consocius* : I following no first, no
chiese man, but onely Chziste, am ioyned
as fellow in communion vnto the blessed,
that is to saye, to Peters chayre. Marke
heere, S. Hierome sayeth: He knoweth no
first, no chiese head, no not the Pope him-
selfe, but onelie Chziste. Againe, he sayeth
not : I am bounde to thy commaunde-
mentes : but I am ioyned as a fellowe, in
communion vnto the blessednesse.

Saint Gregorie also sayeth : *Quid tu
Christo*

Christo vniversalis, Ecclesie capiti in extre-
mi iudicii responsurus es examine, qui cuncta
eius membra tibi met conaris vniversalis ap-
pellatione supponere? What answer will
you make vnto Christe, the headde of the
vniuersall Church, when thou shalt bee
examined at the last iudgement, that thus
goest about, by the name of vniuersall
Bishop, to make all his members subiect
vnto thee? Saint Chrysostome, to pull
downe the pride of such as will exalt them
selues, aboue their headde Christe, sayeth.
Whosoever desireth Primacy in earth, in
heauen, he shall finde confusion: Neyther
shal he be accounted among the seruants
of Christe, that will once intreate of Pri-
marie.

What shall we say then, of that who-
rishe Church, that besides Christe the
onely headde, and Husbande of the faith-
full Congregation: dooth acknowledge
that Antichriste of Roome to be her head,
preferring his lawes, Decrees, Statutes,
and diuerse Traditions, befoze that whole
some doctrine of our Saviour Christe? As
foz the argumentes that the Popes dear-
lings are wunt to bring in, foz to proue
their fleshly Idoll to be the supream head
of the Church: they are so chyldishe, that I

Church of
Roome is
an whore.

Christ is the head of the Church,
meruayle that they be not ashamed to al-
ledge them.

Math. 16.
Argumētes
of Papists,
whereby
they goe a-
bout to
proue the
supremacie
of the Pope.

John. 1.

Not that
ye should be
heads of his
Church.

Answer.

Bernard.
Serm. 78.

First, for a foundation of their Doctrine,
they bring these words of Christe: Thou
art Peter, and vpon this Rock will I build
my Church: And I will giue thee the
keyes of the kingdome of heauen. Doubt
not Christ promise here plainly (say they)
that he will bothe builde his Church vpon
Peter, and also giue him the keyes of the
kingdome of heauen? Againe, be not these
the words of Christ. Thou art Simon, the
sonne of Ionas, thou shalt be called Ce-
phas? Here may we see, that Christe dyd
appoint Peter, whose successours, all the ho-
lie Popes and Bishops of Rome are, to
be the supreme head of his congregation
and Church. For, what should be his mea-
ning else, when he sayth. And thou shalt
be called Cephas. Did not he also say, that
he would builde his Church vpon him? In
deede I may say of you as Bernarde sayth:

*Successores omnes cupiunt esse, imitatores
pauci: Cuerie one coueteth to be
successours (of the Apostles)
but fewe are followers
(of them.)*

The.36. Chap.

¶ All the Apostles had all equall power, to binde and loose with Perer, and the Keyes were equallie deliuered to them all.



Because no man shal thinke, that this our Doctrine, is a newe founde Doctrine (as the enemies of all truth, are wont lyinglie to call it:) I will bring certaine authorities of y^e faithfull Fathers of the auncient Catholique Church, which shall make the matter so plaine, that any man, except he will obstinatelie be blinde styll, shalbe able to espie out all their knauerie.

First, I will bring Saint Ciprian, vpon these wordes. And I will giue thee the keies of the kingdom of heauen: who writeth after this manner. In the person of one man, the Lorde dyd giue the keyes vnto all the Apostles, so2 to signifie the vnitie of them all. For, truely all the Apostles were even the same that Peter was, they were endued with lyke fellowship of honour and power: but he did begin with vnitie, that is to saye, with one, that thereby it might be signified, that there is but one Church of Christe: We learne

Ciprian. de
simplicitate
Prælatorum

Gg.ij.

by

The Apostles had all equall power, to
by this, that the keyes were giuen to all the
Apostles, as well as vnto Peter.

Origen.in
Math.trac.1

Saint Origene sayth : *Hoc dictum, tibi
dabo claues regni cœlorum, ceteris quoque cõ
mune est. Et quæ sequuntur, velut ad Petrum
dicta, sunt amnia communia:* This saying, to
thee will I giue the keyes of the kingdome
of Heauen, is common to the rest of the A
postles: & the words that follow, as spoken
vnto Peter, are common vnto all.

Hiero.cont.
Iouinia, li.1.

Saint Hierom also sayth: *Dicis, super pe
trum fundatur ecclesia: licet ad ipsum in alio
loco super omnes Apostolos fiat, & cuncti claues
regni cœlorum accipiant, & ex aquo super eor
ecclesie fortitudo solidetur:* We will saye, the
Church is founded vpon Peter. Not with
standing, in an other place, the same thing
is done vpon all the Apostles: and all re
ceyue y keyes of the kingdome of heauen,
and the strength of the Church is founded
equallie vpon them all.

Ambr. de
dignitate
Sacerdotali.
cap.2.

Saint Ambrose to the same purpose,
sayth. Our Lord sayde vnto Peter: *Feede
my Shæpe.* Which Shæpe and flocke, not
only blessed Peter then receyued, but he re
ceyueth the same together with vs. And all
we haue receyued the same together with
him.

Augustine.

Saint Augustine hath these words: *Cum*

Petro

binde and to loose with Peter. &c. 211

Petro dicitur, omnibus dicitur: Amas me? pasce oves meas. These wordes of Christ, Loouest thou me? Feede my sheepe when they are spoken vnto Peter, they are spoken vnto all P^ræstres, or Ministers.

Beda, plainelie sayeth these wordes: *Potestas ligandi, & soluendi quamuis soli Petro à domino data videatur, tamen absque vlla dubitatione, noscendum est, quod & ceteris Apostolis data est.* The power of binding and loosing, notwithstanding, it seeme to be giuen onelie vnto Peter: yet without all doubt, we must vnderstande, that it was giuen also to the rest of the Apostles.

Saint Augustine sayeth: *Petrus quando accepit clauas, ecclesiam sanctam significauit.* Peter when he receiued the keies, signified the holy Church. Therfoze (sayth he) when they were all asked, Peter alone dooth make aunswere, and it is sayde vnto him: And I will giue thee the keyes of heauen. As though he alone had receyued authoritie to binde, & to loose: where as he had spoken that for them all, and receiued this (as bearing in him selfe, the person of vnitie) with them all.

The meaning is this: when our sauiour Christe did aske his Apostles, whome they thought him to be? Peter alone dyd make

Eg. iij. aune

Beda in
Homi. in
Euangeli.
quem me
dicunt.

Augustin. in
Ioh. trac. 50

In trac. 124.

Math. 26.

The Apostles had all equall power, to
 aunswere , which dyd serue for them all.
 For, though one alone had answered, yet
 Christe took it, as if they had all answered
 red , lyke to a Jewrie of twelue men, one
 making aunswer for all, and the Judge ac-
 cepteth it, as though euery one had spoken.
 And as the aunswere of one , dyd serue for
 them all : so the promise that was made
 vnto one, was made vnto them all. Which
 thing is most true. For, looke what he dyd
 promise to one, the same doth he performe
 vnto them all, saying these wordes: As my
 Father hath sent mee , so doo I sende you.
 And when he had spoken these wordes, he
 dyd blowe vpon them, saying: Receiue the
 holy ghost, whose sinnes soeuer, ye do for-
 giue, shalbe forgiven vnto him: and whose
 sinnes soeuer ye doo retayne , they shalbe
 retayned vnto him. Which doth plainlie
 agree with the wordes , that he speaketh
 vnto them in the. xviij. Chapter of Saint
 Math. 18. Mathewe . But I thinke it expedient,
 and necessary for the instruction of the vn-
 learned and ignorant people , to shewe
 what our Saviour doth vnderstande by
 the keyes.

An example

John. 20.

Math. 18.

What Christ
 meaneth by
 the keyes.

And heere will I bring nothing of mine
 owne, but Chrysostome, an auncient wri-
 ter of the Greeke Church : Shall discusse
 all

binde and to loose with Peter. &c. 212

all the whole matter. The Keye (sayth he) is the knowledge of the word of the scriptures, whereby the gate of the truth is opened vnto men. And the keepers of the Keyes, are the Ministers, vnto whome, charge is giuen to expound and declare the Scriptures. Saint Tertullian also sayth: *Quam clauem habebant doctores, nisi interpretationem legis?* What Keyes had the Doctors of the Lawe, sauing the exposition of the Lawe? Saint Hierome also hath these wordes. *Duces ecclesie habent clauem scientie, ut aperiant scripturas creditis sibi populi. Vnde precipitur, ut magistri aperiant & discipuli ingrediantur.* The Captaines of the Church, haue þ keyes of knowledge, to open the scriptures vnto the people to them committed. Therefore, commaundement is giuen, that the Maisters should open, & the Schollers should enter. Saint Ambrose sayth: *Remittuntur peccata per Dei verbum, cuius lenita est interpret:* Sinnes be forgiven by the worde of God, the expounder whereof is the Priest. Saint Augustine agreeing with them all, sayth: *Claues est discenda, qua ad fidem pectora dura referantur.* That ought to be called the Keye, where with the hardnesse of mens hearts is opened vnto faith.

Chrisost. in
Math. 23. ca.
Hom. 44.

Tertul. con.
Martionem.
lib.

Hieronim. in
Esaia. li. 6.
cap. 14.

Ambr. de
Cain & Abel.
lib. 2.

August. de
Sanc. Ho. 27

G. iij.

Here

Who be the
keepers of
Gods king-
dome.

Luke. II.

Veselus
subditis, &
superio.

Mark. 16.

Two thin-
ges are to be
marked in
Christes
wordes.

What it is
to lose.

The Apostles had all equall power, to
Where may we see that all the true Prea-
chers of Gods worde, are keepers of those
keyes, and not the Bishop of Rome only:
for of him Christes wordes maye be veri-
fied, when he sayeth. Ye haue taken away
the Keyes of the kingdome of heauen, and
neyther doo you enter your selues, nor wil
you suffer others that would enter.

Of the Popes keyes, it is well sayde of
Veselus: *Clauis Papa, & praelatorum non a-
periunt regnum Dei, sed claudunt potius.* The
Popes, and the Prelates keyes, do not o-
pen the kingdome of God, but rather shut
it. It was sayde generally vnto them all:
Goe yee into the vniuersall worlde, and
Preache the Gospell vnto euerie creature:
he that beleeueth, and is baptized, shall be
saued: and he that beleeueth not, shall be
condempned.

In these fewe wordes of our Saviour
Christe, two thinges are to be considered,
and marked. First, we doe learne by them,
that the keyes of the kingdome of heauen,
that is to saye, the Preaching of the Gos-
pel, is committed vnto them all: I meane,
vnto all the Apostles, and not to one more
then an other. Secondly, we learne by
them, that to lose, is none other thing, but
to certifie by Gods word, the consciences
of

binde and to loose with Peter. &c. 213

of the true beleuers: that their sinnes are freely forgiven, through faith in our saviour Christ Iesu. Which thing being done by the true and faithfull Ministers of the Church here vpon earth, taketh no lesse effect in all true repentaunt sinners, then if it were done in Heauen, in the sacred counsaile of the holie and blessed Trinitie. And for this cause both Christ our saviour saye: Whatsoeuer ye loose here vpon the earth, is loosed in heauen.

Actes. 3.

Rom. 1.

Rom. 4.

Math. 18.

Therefore, Saint Hierome accordeth herewith, saying: *Quaecunque solueritis super terram, erunt soluta & in caelo. Soluunt autem*

Hierom. in

Esaia. li. 6.

cap. 14.

eos Aposteli sermone Dei, & testimonij scripturarum, & exhortatione virtutum: Quaecunque loosed things ye loose vpon earth, they shall be loosed in heauen: but the Apostles loose them by the word of God, and by the testimonies of the Scriptures, and by exhortation vnto vertue. Saint Augustine also sayth: How are you cleane, because of the wordes that I haue spoken vnto you.

Quare non ait, mundi estis propter baptismum, quo loti estis? Nisi quia & in aqua verbum mundat: non quia dicitur, sed quia creditur.

Augustin. in

Ioh. trac. 80.

Therefore sayeth hee not, you are cleane because of the baptisme wherewith ye are washed: Hauing that euen in the water,
it

August. Ioh.
tract. 124.

Ambros.

1. Cor. 5.

Rom. 1:

What it is
to binde.

The Apostles had all equall power, to
it is the word that maketh cleane: Not be-
cause it is spoken, but because it is belie-
ued. Againe he sayth: *Fides nostra est clavis*
regni caelorum. Our faith is the keye of the
kingdome of heauen. Ambrose sayth these
words: *Remittuntur peccata per verbū Dei*
cuius leuita est interpres: Sinnes be forgi-
uen, by the worde of God, the expounder
whereof, the Leuit, or Priest.

Therefore, S. Paule calleth it, *Verbum re-*
conciliationis: The word whereby we be
reconciled to God. Againe, he calleth it:
Potentia Dei ad Salutem, omni credenti: The
power of God vnto Saluation, to euerie
one that doth beleue.

And on the contrarie part, to binde here
vpon the earth, it is none other thing but
to certifie by the same worde, the vnfaith-
ful sinners, which will giue no eares vnto
the glad tydings of the kingdome of hea-
uen: their sinnes are styl in remembrance
before God, vnto everlasting condemna-
tion, because they wyll not beleue on the
name of the onely begotten sonne of God.
And this beeing duellie & rightly done, ac-
cording to the institution & ordinance of
Christ our sauiour: is of no lesse efficacie &
strength, then if the Father, the sonne, and
the holy ghost had done it, as the heauenly
wise,

binde and to loose with Peter. &c. 214
wisdom of the Father doth testifie in the
selfe same place, saying : What soeuer ye **Math. 18.**
shal binde heere vpon earth, shalbe bound
in heauen.

If it pertaineth onelie to the Bishop of
Roome. who most lyngly doth boast him
selfe to be the successour of Peter, to preach
the free remission of sinnes, vnto the true
repentaunt sinners, and eternall condem-
nation vnto the vnrepentant and vnfaith-
full : then hath he alone the keyes of the
kingdome of heauen. But any chylde may
learne, by the words of our sauiour Christ,
that this office doth pertaine generallie
vnto all the faithfull Preachers and Mi-
nisters of Gods word.

Saint Augustines wordes therfore are **August. in**
plaine ; *Si autem in Petro non esset ecclesia* **Ioh. trac 50.**
mysterium, non es diceret Dominus: Tibi dabo
clauos, si autem hoc Petro dictum est, non habet
ecclesia. Si autem ecclesia habet, quando clauos
accepit, ecclesiam totam designauit. If in Pe-
ter, were not a misterie of the Church, the
Lorde woulde not haue sayde to him : I
wyll giue to thee, the Keyes of the king-
dome of heauen. If this were spoken one-
ly vnto Peter, the Church then hath them
not, if the Church hath them : then when
Peter receyued the Keyes, he signified the
whole

Ciprian.de
simplicitate
prelatorum.

The Apostles had all equall power, to
whole Church. Saint Ciprian also sayth
Christus eandem dedit Apostolis omnibus potestatem:
Christe gaue to all his Apostles
lyke power.

Matt. 16.

We maye right well then conclude
that this saying of Christe: And I will giue
thee the Keyes of the kingdome of hea-
uen. &c. Doth make nothing for the
maintainance of the Popes supreinacie
no more then the saying that goeth before
where it is sayde: Thou art Peter, and vpon
this Rocke will I builde my Church.

August. in
Iohn, tract.
124.

For as Saint Augustine wyrteth. *Idcirco quippe ait Dominus, super hanc Petram edificabo ecclesiam meam: quia dixerat Petrus, tu es Christus filius Dei uiui. Super hanc ergo inquit Petram quam confessus es: edificabo ecclesiam meam. Petra enim erat Christus: super quod fundamentum etiam ipse edificatus est Petrus. Fundamentum quippe aliud nemo potest ponere, preter id quod positum est, Christus Iesus.* Therefore the Lord dyd say: (Thou art Peter) and vpon this Rocke will I build my Church. Because that Peter had sayde: Thou art Christe the Sonne of the liuing God. Therfore (sayth he) vpon this Rocke that thou hast confessed, I wyl buylde my Church. And the Rock was Christe, vpon which foundation, Peter also is builded.

1. Cor. 10.
Ephe. 2.
1. Cor. 3.

For

binde and to loose with Peter. &c. 215
none other foundation can any man
pe, besides that which is layde already,
hich is our sauour Iesus Chziste.

Againe, in an other place he sayth these
wordes: *Tu ergo (inquit) Petrus, & super
hanc Petram quam confessus es: super hanc Petram
quam cognouisti dicens: Tu es Christus
filius dei uiui, aedificabo ecclesiam meam. Super
ipsum filium Dei uiui, aedificabo ecclesiam meam.
Super me aedificabo te, non me super te:
Nam volentes homines edificari super homines,
dicebant: Ego quidem sum Pauli: Ego autem
Appolinis: Ego veri Caphi, ipse est Petrus. Et
alii qui nolebant aedificari super Petrum: Ego
autem sum Christi. Thou art Peter (sayth he)
and vpon this Rocke which thou hast con-
fessed: and vpon this Rocke, whome thou
hast acknowledged, saying: thou art Chzist
the sonne of the liuing God, I will builde
my Church. Vpon my selfe, beeing the sone
of the liuing God, I wil build my Church:
I will builde thee vpon mee, not mee vpon
thee. When men would builde vpon men,
they dyd saye: I holde of Paule: I holde of
Apollo: I holde of Cephas, which is Peter.
And other which would not be buylded
vpon Peter, but vpon the Rock: sayd, I am
Chzistes. Which verie wordes also Bede*

August. de
verbis dom.
Serm. 13.

1. Cor. 1.

1. Cor. 10.

Bede in
Cor. 1.

word,

Amb. ad E.
rhe. cap. 2.

The Apostles had all equall power, to
woorde, wryting vppon the Corinthians.
Saint Ambrose sayth likewise: *Dicit Do-*

Hierom. su.
Math. ca. 16.

minus ad Petrum: Super istam petram aedifi-
cabo ecclesiam meam: hoc est, in hac catho-
lica fidei confessione, statuto fidelis ad vitam.
The Lorde sayde to Peter: Vppon this
Rocke will I builde my Church: that is
in this confession of the Catholique faith
I appoint all the faithfull to liue. Saint
Hierome hath these wordes: *Secundum au-*
tem metaphorā Petra, recte dicitur ei: Aedifi-
cabo ecclesiam meam super te. That is, by a
metaphoricall speeche of the Rocke, it is
wel sayd to Peter: I will build my Church
vpon thee.

Chri. serm.
21. de Pent.
Ciril. dialo.
de Trinitate
lib. 4.
Hillari. de
Trinita. li. 6.

These holy Fathers of the auncient Ca
tholique Church, doe manifestly proue by
the Scriptures, that the Rocke which the
true Church is builded vpon, is our Sani
our Christe himselfe, the sonne of y^e lyuing
God. Where might I bring Chrysostome
Cirill, Hillarie, which all by the Rocke tha
the Church is builded vpon, doe understan
a strong and stedfast faith in our Sauour
Christe, and a true confessing of his name
but I haue already alledged them.

John. 1.

Now will I come to the other saying
Christe, where he sayth vnto Peter: Thou
art Simon the sonne of Ionas, & thou shalt

binde and to loose with Peter. &c. 216

be called Cephias, which (sayth y^e Euange-
list) is by interpretatiō a Stone. If all the
popes of Rome then, with al their smoth
shauen faced gracelinges, should affy^rme
vnto me, y^e this word, Cephias, doth beto-
ken a head: I would account the^m as accur-
sed. We may see how they are not ashamed
to weast the scriptures, and to giue them
a cleane contrarie interpretatiō, that so
they may maintaine and vphold styl they^r
vsurped sup^remacie and power. The holy
ghost sayth: that, Cephias, by interpretati-
on, is a Stone. The Bisshoppe of Roome,
sayth, that Cephias doth betoken & signifie
a head: and therfore, sith that he is the suc-
cesso^r of Peter, he ought to be the sup^reame
head of the Church.

Whether of these two ought wee to
beléue: If an Angell from Heauen,
should p^reach any other Gospell vnto vs,
then wee haue receyued alreadie: Saint
Paule byddeth vs to cōmpt it accursed.
Cursted be they then, that dare expōūd the
scriptures otherwise then the holy Ghost
hath expounded them: yea, euerlasting
dampnation hangeth ouer they^r heads, in
what estimatiō soeuer they be in this wic-
ked world: though the world, I say, doe e-
stéme them as Gods, yet before y^e liuing
God

The Apostles had all equall power, to
God and his Sonne Chziste our Lord, are
they accursed.

Obiection.

Why? wyl these god fellows saye, is
not Peter alwayes named first, whenso
euer the Apostles are rehearsed by names,
doth not this sufficiently declare, that he
is appointed of God to be the Supream
head of his Church?

Answer.

I aunswere againe, that if it be to be na
med first, doth purchase or get any prebe
minence, then Cæsar must be preferred be
fore God, sith that Chziste the wisdome of
the Father, doth name him first, when he
sayeth: Render vnto Cæsar, that pertained
vnto Cæsar, and vnto God, that pertained
vnto God. Might I not by the same rea
son, proue that the virgin Marie is inferi
our vnto all the Apostles, sith that in the
Actes, Luke doth rehearse and name her
last? but that will they neuer graunt, sith
that they will haue her to be the Quene
of heauen, the mother of mercie, &c.

Matt. 22.

Actes. 1.

Holwebeit, where they saye that he is al
wayes named first, it sounded lyke a lye
for in the Epistle to the Corinthians, he
is named last, as also in the Epistle to the
Galathians, hee is named after, I meane
where Saint Paule doth proue, by many
argumentes, that hee is nothing inferiour
vnto

binde and to loose with Peter. &c. 217

unto him. But it appeereth most manifest,
lie, that Peter was in no higher authority,
then the other Apostles; sith that being
sent of them, unto Samaria with Iohn, hee
doth obaye. Yea, when Paule dyd rebuke
him to his face, because that he walked
not vprightly, he did giue place vnto him.
It is most plaine & manifest then, that the
blessed Apostle S. Peter, neuer acknowledged
such supremacie, as the Antichriste of
Roome doth moste tyrannouslie vsurpe
nowe a dayes: much lesse, that he would
haue set forth him selfe for the supreme
head of the vniuersall Church of Chryste.

Galat. 2.

Peter no
higher in
authoritie
then the o-
ther Apo-
stles.

The. 37. Chap.

¶ The true Church of Chryste is but as a
witness to the woordes of God, ad-
ding nothing to it, nor taking
ought from it.



Wherefore, wee conclude,
that the true Catholique
Churche; doth acknow-
ledge none other head, but
only our Saviour Chryste:
contenting it selfe with his holie worde,
adding nothing vnto it, nor taking ought
away from it.

H. i.

For

The church
dooth allowe
the Scrip-
tures as a
witnessse.
Luke. 14.
John. 15.

The true Church of Christe is a
For sith that the faithfull Congregation
beeing inspired with the same spirite, that
they were inspired with all, which dyd
leauue the Scriptures vnto vs by writing,
dooth but as a witnessse, receiue authoritie,
and allowe the bookes of the olde and new
Testament, according to the saying of our
Saviour, where he sayth. And yee shall be
witnesses vnto me of these thinges: It is
not to be thought, that the faithfull will
euer passe the bounds and limittes of true
witnessse bearing, or that they will adde a-
ny thing vnto the knowne trueth, which
they beare witness vnto, or take any thing
away from it.

Else we might most deseruingly, be num-
bered among those that dyd beare false wit-
nesse against Christe.

Math. 27.

Ephes. 5.

The church
alloweth the
Scriptures.
as a subiect.

Againe, sith that the faithfull congrega-
tion is subiect to Christe, & that the Scrip-
tures that be contained in the Canonically
Bookes of the olde and newe Testament,
are his Letters pattentes, and the Sacra-
ments his seales: verilie the true Church
of Christe, will in no wise alter the Scrip-
tures, nor chaunge any thing in the ordi-
nances and Lawes that pertayne to the
Sacramentes.

A similitude.

For, as if a subiect knowing the Letters
of

witnesse to the woord of God. 218

of his Prince, and also his seale, should be
cause that he knoweth them well, and al
loweth them to be his, presume and take
vpon him to counterfeite his Princes let
ters or seale, he should be no true Subiect,
but a fellow and a traytour: Euen so, if the
Church because that shee knoweth y^e scrip
tures of the olde and newe Testament, to
be the true & infallible worde of her Lord
and Saviour, and the Sacramentes to be
his Seales, should presume and take vpon
her, to alter Gods worde, I meane the
Scriptures that be contained in the Cano
nicall booke of the olde and newe Testa
ment, or to counterfeite the Sacraments,
that is to say, to minister them otherwise
then her Lord and Maister hath instituted
and appointed in his word: shee ought not
to be called the true Church, but the most
trayterous harlot of Antichriste.

What ought we then to iudge of the
whorish Church of the malignaunt, which
dooth not onelie acknowledge an other
head besydes Christe, but also dooth
most vngodly, presume and take vpon her
to alter and chaunge the holie and sacred
Scriptures, and to peruert the right vse
of the Sacramentes? Shall the Sheepe,
because they knowe the voyce of theyr

W. h. y.

Ther

Reue. 21.

The propertie of a true wife.

The true Church of Christe is a Shepheard presume to alter and chaunge it, or take vppon them to allowe the voice of a Straunger, and to set it forth for the voice of the true Shepheard. Moreover, it is knowen, that the true Church is the Spouse and Wife of the Lambe: but it is not the propertie of any true & faithfull Wife, when her husbands Testament is made, and confyrmmed or allowed, to add any thing to it, or to alter and chaunge any thing in it, though she knoweth neuer so much, & alloweth it to be her husbands Testament.

Galat. 3.

Sith then, that the Scriptures and worde of God contained in the canonically Bookes of the olde and newe Testament, are euen the Testament of the onelie begotten Sonne of God our Saviour Iesu Christe, who is the onelie head & husband of the true Catholique Church: without all doubt, the faithfull Congregation will neuer presume to adde any thing to it, or to alter and chaunge any thing, that is contained or comprehended in it. For sith that though it be but a mans Testament yet if it be once allowed, no man ought to despise it, or to adde any thing to it: how much more ought we to take heede that we adde nothing to the everlasting Testament

witnesse to the woord of God. 219

ment of the onely begotten sonne of God,
o2 that we chaunge nothing that is con-
tained and comprehended in it.

Besides all this, it were a foolish thing
to saye, that the Sonne is able to begette
his Father o2 his Mother: it is even as
foolish a thing to saye, that the Church,

Foolish say-
ings.

which is begotten a newe by the wo2de,
and hath all the authoritie that shee hath
from the wo2de of the lving G D D, is

1. Peter. 1.

able to authorize o2 allowe any manner
of doctrine which is not Gods wo2de, for
Gods wo2de, o2 that shee is able to make

Lawes, Decrees, and Statutes at her
owne pleasure, and after her owne fanta-
sie, and afterward to set them forth for the

infalible wo2d of God. For, if the Church
can make o2 forge a newe wo2de, then

can shee beget her selfe of newe. Who
seeth not that it were one of the greatest

follies in the world, to say o2 affirme any
such thing? Therefore, to put all men out
of doubte, ye shall vnderstand, that as the

An excellent
similitude.

Sonne is cleare and bright, not because
it is so in deede, and can iudge of it none o-

therwise: even so the holy scriptures, con-
tained in the Canonickall booke of the olde
and newe Testament, are the infalible

wo2d of the olde and new Testament, are
the

U b. 19.

the

The true Church of Christe is a
the infallible word of the liuing God, not
because that the Church doth iudge & al-
lowe it to be so, but rather the true Catho-
lique Church, doth iudge and allowe it to
be so, because that it is so in deede, and can
iudge of it none otherwise. No more then
the cleare and bright eyes can iudge of the
lyght and brightnesse of the Sunne: of the
which the blinde can giue no iudgement
euen as the vnfaithfull and reprobate can
giue no iudgement of the worde of God,
nor yet allowe it.

Wherof the
certitude of
Gods word
doth depēd.

Wherby we may then conclude, that the
certitude verilie, & infalliblenesse of Gods
word, doth not depend or hang vppon the
opinion and iudgement of men, but that it
doth altogether depend of the holy spirit
of God, which by his owne force, vertue &
strength doth verifie it, and constrayne
the faithfull to allowe and receyue it: as
the bright and cleare beames of the Sunne,
do compell the eyes to confesse, that the
Sunne is cleare and bright.

A similitude
John. 10.

For the Sheepe of our Sauour Christ
do bothe heare and vnderstande the voyce
of their Shepheard, and not the voyce of a
straunger.

And all the Prophetes haue prophesied
& taught, And the Apostles also haue borne
witness.

witnesse to the woord of God. 220

verified and authorized by the vertue of
him that spake in them : so that all the
whole world could not withstand it . It is
nowe easie to see, that the true Catholique
Church of God, though she knoweth which
is the true woord of God, and which is not,
and that by the inspiration of the same ho-
ly spirite, that they were inspired withall,
which dyd leaue vnto vs by wryting, the
holie and sacred Scriptures that be con-
tained in the olde and newe Testament,
I meane the Canonickall Bookes of them
bothe : For, as Saint Chrysostome sayth.

*Ergo suam erga homines amicitiam innouare
volens, qua longè absentibus literas mittit, con-
siliaturus sibi vniuersam hominum naturam.*

Chrysost. in
Gen. ho. 2.

Therefore, God minding to renew his fa-
uour towarde man, sent his holy Scrip-
tures, as it were his Letters, therby to re-
concile to him selfe all mankinde . Irenæus

sayth : *Apostoli tunc Euangelium predica-
uerunt postea verò per Dei voluntatem, illud* Irenæ. lib. 3.
cap. 1.

*in scripturis nobis tradiderunt fundamentum,
& columnam fidei nostræ futurum.* Then the
Apostles preached the Gospell, and after-
wardes, by Gods wyll they deliuered the
same to vs in wryting, to be a foundation,
and a pillar vnto our faith.

But here to speake of the Papistes ob-

Wh. iij. iedions

The true Church of Christe is a

The worde
was before
the Church
was.

Heb. 1.

Chrysost. in
Gen. hom. 2

Isai. 40.

Hieroni. in
Iob. cap. 27.

lections, how that the Church was before
the word: it shall be superfluous, to waste
paper and inke in so fruitlesse a question.
For wee saye generally, the word was be-
fore the Church, for Moyses wrote the
worde of God that he spake to Adam, of
the seede to come. So sayth Saint Paule,
God spake in olde tymes many wayes,
and in sundrie sortes vnto the fathers.
And Saint Chrysostome sayeth: God the
creatour of mankinde, from the begin-
ning, spake vnto men by him selfe, in his
owne person. We speake not so preciselie
and nicelie of Gods word written in Pa-
per. For so it is a creature corruptible,
and shall consume and perish as other cor-
ruptible creatures do.

But the word of God, which we speake
of, endureth for ever. Saint Hierom there-
fore agreeing, sayth these words. *Quomodo
aeterna erunt scriptura divina, si mundus cer-
to sine est terminandus: Verum est quidem,
quod librorum pellicula cum ipsis literis abo-
lenda sunt. Sed quia subiungit Dominus: Ver-
ba mea vero non preteribunt: procul dubio,
quod illis apicibus pollicetur, erit aeternum.*
That is to say in English thus. How shall
the holy Scriptures be everlasting, seeing
the world shall haue an ende: true it is,
that

witnesse to the woord of God. 221

that y Parchment or leaues of the bookes,
with the letters and all, shall be abolished.
But for as much as our Lord addeth: My
wordes shall neuer passe: doubtlesse, the
thinges that are promised by the same let-
ters, shall last for ever.

The.38.Chap.

¶ The true Church is knowne by
the woord of God.



That the word of God en-
during for ever, is it that
the holy Catholique & true
Church is knowne by, and
ever hath bene. Therefore,

Saint Augustine sayth: *Ex ore veritatis ec-
clesiam agnosco participem veritatis*. By the
mouth of the trueth, I knowe the Church,
is partaker of the trueth. And againe, he
sayth. I would the Church should be she-
wed, not by the decrees of men, but by the
heavenlie Oracles or word of God: Wee
must seeke the Church in the wordes of
Christe, which is the trueth, and best kno-
weth his owne body. The holy Scrip-
ture

August. in
Psalm.57.

August. de
vnitate eccl.
cap.

The true Church is knowne
fore she weth vs þ Church without doub-
ting: In the holy Scriptures, the Church
is plainlie knowne. We must knowe the
Church by the holy Canonical Scriptures,
as we knowe the head.

Chrisost.in
Mat.ho.49.

Saint Chrisostome also sayeth: *Nulla
modo cognoscitur qua sit vera ecclesia, nisi tan-
tummodo per scripturas*. It is not any
wayes knowns, which is the true Church
of Chryste, but only by the Scriptures. S.

Augusti.de
vnita. eccle.
cap.3.

Augustine sayth: *Non audiamus hac dico
hac dicis, sed audiamus hac dicit Dominus. Ibi
queramus ecclesiam: ibi discutiamus causam
nostram*. Let vs not heare these woordes,
this saye I, this sayest thou. But let vs
heare these woordes, thus sayeth the Lord.
There let vs seeke the Church: there let
vs discusse our cause. I wyll not haue the
holy Church, to be shewed by mans iudge-
ment, but by Gods word. Saint Ambrose
also dooth saye these woordes: *Ecclesia ful-*

Ambr.hex-
ameron.li.3
cap.8.

get, non suo, sed Christi lumine. The Church
shineth (or is knowne) not by her owne
lyght, but by the lyght of Chryste, which is,
by the word of God.

These testimonies, of the godlie Fa-
thers of the Catholique Church: do
flatlie declare, that the Church is
knowne onelie by the worde of God, and
not

not by mans Decrees nor statutes : therefore, the true Church doth not take vpon her to adde any thing vnto it, nor to take ought away from it, shee doth not presume to forge newe Articles of our Faith, and to set forth newe lawes and Decrees, for Gods holie woꝛde, but shee contenteth her selfe, with the woꝛde, lawes, and ordinances of her true husband, and head Iesus Chꝛiste.

Therefore, that whorish Church Ephc. 5, of Roome, which moste presumptuously, forgeth daylie newe Lawes and Articles of our Faith, setting forth euē with fire and sword, the sonde doctrines and inventions of men, for the true and infallible woꝛd of the liuing GOD, maintaining openlie, that they Church is aboue the woꝛd of GOD, and that it is of more force and greater authority, for these are their owne woꝛdes, set out in their owne booke.

Beholde
prowde
cifer of
Roome.

A doctrina Romana ecclesie, & Romani Pōtificis, sacra scriptura robur trahit, & auctoritatem. The holie Scripture taketh strength and authoritie of the doctrine of the Romaine Church, and of the Bishoppe of Roome.

Againe, in the same booke, he sayeth, I
means

Siluester
Prierias
con. Luth-
erum.

Augu. cont.
Epistolam
fundament.
cap. 5.

Augustin. in
Psalm. 57.

The true Church is knowne
meane Siluester Prierias, Maister of the
Popes Pallace: *Indulgentia auctoritate
scriptura non innatura nobis, sed auctoritate
Romana ecclesie, Romanorum que pontificum,
qua maior est.* Pardons are not knowne to
us by the authoritie of the Scriptures: but
by the authoritie of the Romaine Church,
and of the Bischoppes of Roome, which is
greater, then the authoritie of the Scrip-
tures. These I saye boldlie, can in no
wise be the true Spouse of our Saviour
Iesu Chryste, but the abhominable and
stinking harlotte of Antichriste. They
haue alwayes in their mouthes, this say-
ing of Saint Augustine. *Non crederem Euan-
gelio, nisi me ecclesia catholica auctoritas com-
moneret.* I would not beleue the Gos-
pel, except the authority of the Catholique
Church moued me. These fewe wordes
haue they tossed to and fro, to presse out of
them, that is not in them, and would seeme
to goe about to proue the creature, aboue
the Creatour that made all thinges. But
as Saint Augustine sayth: He beleued the
Gospel because of the Church, so lyke wise
he had sayde. *Ex ore veritatis, ecclesiam ag-
nosco participem veritatis.* By the mouth of
the trueth, I knowe the Church that is
pertaker of the trueth. But whereas they
would

by the woord of God.

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would seeme to goe about to proue by Augustines wordes, that the Church is aboue the woord of God: their follie here in is easilie espied, if we consider the cause, that moued Augustine so to speake. The Manichees woulde needes goe about to proue, and make men to beleue, that the Epistle of Fundamentus was of as good authority, as the Epistles of Paule, Peter, Iames, or Iohn. And that their Manicheus, was the Apostle of Christe.

The cause that moued S. August. to saye hee would not beleue the Gospell without the Church.

Augustine aunswereth them and sayth: He can not be so easilie perswaded by the same reason, to receyue the Epistle of Manicheus, as the Epistle of Peter, & Paul. &c. He giueth a reason why, for because (sayth he) in receyuing of them, they had the authority. testimonie, and commendation of the Catholique Church: but Fundamentus Epistle hath no authority, nor testimonie, but only of the Manichees themselves, which were openlie shutte out from the Church, which by no meanes can be in equall authority, with the authority of the Church. So if we marke Augustines wordes, we shall easilie perceyue, that he maketh not the Church iudge of the Scriptures, nor yet graunteth any authority to the Church ouer the Scriptures: but

The true Church is knowne
but onelie as wytnesses and testimonies
which be the true Canonickall Scriptures
from the Apocriphes, and counterfeite
Scriptures, as the Epistle of the Mani-
chees.

And that this is the true meaning
Saint Augustine, one of their owne Do-
ctors, and a Papist for his lyfe, sayth vppon
these wordes of Saint Augustine before
recited: *Errare eos qui ysdem Augustini ver-
bis abutuntur ad probandum, quod Papa, vel
concilium, vel ecclesia, possit immutare qua ab
Euangelistis, & Apostolis sunt tradita.* That
is to saye: They doe erre which vse the
same wordes of Saint Augustine, to p2oue
that the Pope, or counsaile, or the Church,
maye alter or chaunge, what soeuer haue
bene deliuered by the Euangelistes and
Apostles. For woe may not gather here
vppon, that the authoritie of the Church,
is greater then the authoritie of the Scrip-
tures: because that there be many founde,
which doe take the holy Scriptures for au-
tentickall, as moued by the authoritie of
the Church.

In deede to them the Church seemeth bet-
ter, then the holy Scriptures: but they be
farre otherwise of them selues.

Else Moyses should by the same reason,

be

by the woord of God. 224

he of greater authoritie then **Chziste**, because that many beleued in **Chziste**, moved by the authoritie of the Scripture of **Moises**, as **Chziste** sayeth. If ye woulde beleue **Moises**, ye would beleue me also. Wee reade in Iohn thus: And of that Citie, many of the Samaritanes beleued in **Chziste**, vppon the wordes of the woman, which bare witnesse and sayde: For hee **John.4.** tolde me all thinges that I haue done. According vnto this argument, the authoritie of the sinfull woman, was more then of **Chziste**, and so it was in deede at the first, of more reputation with the people of the Citie, to whom **Chzist** was yet vnknown. But of it selfe it was not so, nor afterwards when they hearing the doctrine ofaluation of **Chziste** him selfe, they sayde vnto the woman. Nowe we doo not beleue, because of thy woords, for we heard and knowe, that this is verilie the sauour of the worlde. **Saint Iohn** shewed **Chziste** vnto the people, yet he was not greater then **Chziste**.

In **Saint Peter**, we doe reade in this wise: **1. Peter.3.**
Likewise, ye women also, be subiect vnto your husbandes, that they also which doo not beleue the woord, may be won without

The true Church is knowne
out the woord, through the conuersation
of the woman. &c. *Ergo.* Whereas the vn-
faithfull Husband is stirred vnto the faith
of Chyiste, by the regarde of the conuersa-
tion of his Wife, which he seeth is ho-
nest, chaste, faithfull, and obedient, where-
as he could not be moued by the preaching
of the Gospell: maye we gather, that the
conuersation of the Woman is better, or
greater then the Gospell. In deede so it
appeareth, but it is to him which is still
vnfaithfull, not vnto him which doth ac-
knowledge the trueth of the Gospell, and
the authoritie of God.

The Church had in tymes past, great
estimation of holie conuersation, whereby
many were brought vnto the faith of
Chyiste, and the authoritie of the
Church dyd them good: But
yet it was not of it selfe,
better then the trueth
of the Gospell.

The

The.39. Chap.

¶ Of the office and authoritie of the Church, and howe it may erre, and howe it can not erre.



THE Church we graunt (as The true Church hath
partlie wee touched before) bath three offices,
bath three offices, touching as touching
the word of God. The first the word of
and for most of them is: that God.

First office.

as a witnesse, shee keepeth the holie booke
of the Canonickall Scriptures: But therby
it can not be p^roued, that it is lawfull for
her, to peruert or alter any thing in the
sayd holie booke. As publique and priuate
writings, are committed to Scriueners,
or Notaries, to be laide vp, & kept of them:
And yet no man will saye, he may alter a
ny thing of those writings.

The second office is, to preach and pub
lish the words committed vnto it by God:

Seconde
office.

but it maye publishe nothing, but what is
taught by the worde to them deliuered:

Math. 28.

as a common Crier, who although he pub
lishe the Decrees of Princes, and Magi
strates, yet he is not aboue the Decrees of
Princes and Magistrates: but his whole

A i. j.

office

222 The office of the Church, and office is, faithfully to pronounce all things as he hath receyued them of the Prince, adding nothing to it, or taking ought away.

Thirde
office.

The thirde office is, sith that she is endued with the spirite of God, it must therefore discern and trye the sincere and incorrupt booke of holie Scriptures, from the counterfeit and Apocrifas. So many can discern the true and proper writings of Plato and Aristotle. So we can discern, God from the deuill, and yet are we not to be counted equall with God: much lesse can we thinke, that we doe excell him. Nowe, we haue sayde somewhat of the office of the Church, I will also declare the whole authority that she hath, by the word of God.

The authoritie of the true Church dooth consist in foure things.

Actes. 6.

2. Tim. 3.

Aug. 1.

The authoritie then of the true Church of our Saviour Christe, dooth most cheefly consist in foure thinges. First, this true and faithfull Church, hath authoritie to chosse, and ordaine Ministers, as wee learne by the example of the Apostles, and of the Church that is spoken of in the Booke of the Actes: But this must be done according to the rules, and Canons of the Apostles. If they be blamelesse, the Husbande of one Wife, vigilant, sober, and

how it may erre, and not erre. 226

and apte to teach.

Secondlie, it hath authoritie to teache,
by the lawfull Ministers, I meane, by
these Ministers that are lawfullie chosen,
with the laying on of handes, according
to the rule and Cannons of the Apostles.
And these Ministers ought to teache, and
set forth none other thing, then they haue
receyued of the Lord, hauing alwayes be-
fore their eyes, the saying of Christe our
Saviour. *Docete eos obseruare quaecunque pres-*
cripio vobis. Teache them to keepe and ob-
serue all thinges, what soeuer I commaund
you. And the same it is that we call *Potes-*
tatem clauium. The power of the keyes.
Which (as it hath bene sufficiently decla-
red before) consisteth in Preaching free re-
mission of sinnes vnto the faithful and true
repentant sinners, and eternall condem-
nation vnto the unfaithfull and unrepen-
tant. Which thing, if it be duellie done, ac-
cording to the institution and ordinaunce
of our Saviour Christe, taketh no lesse effect
then if it were done in heauen. And under
this doe we comprehend, the authoritie
that the Church hath to excommunicate o-
pen sinners, and to receyue them againe, if
they shewe true tokens of repentance, and
amendment of lyfe.

Hebr. 5.

Actes. 6.

1. Cor. 11.

Math. 28.

2. Cor. 2.

Math. 18.

I. ii. Third,

The office of the Church, and

Thirdlie, the true and faithfull Church hath authoritie to minister y^e Sacraments, by the Ministers thereunto lawfullie appointed : so that it be done, according to the institution and ordinaunce of our Sauiour Iesus Christe, vsing such tymes and seasons, as they shall thinke most expedient for the same.

1. Cor. 14.
1. Thes. 5.
1. John. 5.
Actes. 15.

Fourthly, and last of all, it hath full authority & power to examine the doctrines, and to trie the spirites, whether they be of God, or not : as it is manifested and plainely by these sayinges : Let two or three Prophets speake in the Church, and let other iudge. Againe : Prooue all thinges, and holde that which is good. Saint Iohn sayth. Dearlye beloved, trie the spirites, whether they be of God, or not. But this triall must be done, with the touch stone of Gods word, which with the holy ghost ought to be the chiefe president in all Synodes and Counsailes.

Augu. cont.
Maxim. li. 3.
cap. 14.

So Saint Augustine sayth against Maximinus, these wordes. Powe, neyther ought I to alledge the Counsaile of Nice, nor thou the Counsaile of Ariminum, to take aduantage thereby : for I am not bounde to the authoritie of the one, nor thou restrayned to the determination of the

how it may erre and not erre. 227

the other. *Sed scripturarum autoritatibus, non quorumq; pro proprijs sed utrisq; communibus testibus res cum re, causa cum causa, ratio cum ratione concertet.* But by the authoritie of the Scriptures (not peculier witnesses vnto eyther of vs, but common, and indifferent vnto vs bothe,) let one matter with an other, cause with cause, and reason contend with reason. Saint Hierome

theresore sayth: *Omni studio legenda nobis sunt scriptura, & in lege Domini meditandum die ac nocte.* ¶ *Et probati trapezita sumus:* The

Scriptures are to be read of vs with diligence, and to meditate day and night in the Law of the Lord, that we may become erchaungers: to knowe the false counterfette doctrine, from the true doctrine of Christe. Saint Origene also hath these wordes: *Sensus nostri & enarrationes, sine scripturis testibus non fidem habent:* Our iudgement and expositions, without witnessse of the holy Scriptures, haue no credite.

Hieronim. in
Epist. ad
Ephes. lib. 3.
cap. 5.

Origen. in
Epist. ad
Rom lib. 10.
cap. 16.

Thus we maye plainlie see, that all our matters must be tried by the Canonickall bookes of the holie Scriptures.

So farre forth dooth the authoritie of the true Church extende, which as it can not erre, as long as she taketh Gods word and the holy ghost for her guide: so as soone

When the
Church can
erre.

722 The office of the Church, and
as she forsaketh Gods worde, and the guid-
ing of the holie Ghost, she falleth into all
kinds of errors, and at length dooth become
the Synagogue of Satan, the Church of
the malignaunt, and the stinking harlotte
of Antichriste.

The whole
vniuersall
church dooth
neuer fall
away from
God.

Markes
of the true
Church.

Why it is
called the
inuisible
Church.
John. 10.
2. Tim. 2.

Howbeit, the whole vniuersall Church,
doth neuer so fall away from the truth
of Gods worde, but that God doth al-
wayes preserve vnto him selfe a certayne
number, which wyll neuer agree nor con-
sent vnto vngodlinesse, and from whome
the spirite of trueth is not taken away.
And because that these be unknowne of the
worlde, as they that lacke the outwarde
tokens and sygnes of the true Church of
Christe, which are the preaching of Gods
worde, and the ministracion of the Sacra-
mentes, and the vse of true discipline: ac-
cording to the institution and ordinaunces
of the Worde, are commonlie called the
inuisible Church, and not because that
men are inuisible; which thing cannot
be, as long as they be here conuersant
vpon the earth, but because that they
be onelie knowne and seene of God, who
knoweth onelie who be his, and who be
not. And this faithfull Congregation,
wholher it hath the outwarde signes of the
true

how it may erre and not erre. 228

true Church of Christe, or not, as long as it beareth about this body of sinne, is subiect to many infirmities: but for Christes sake they are not imputed, for when it is sayd, that it is without spotte or wrinkle, that is to be vnderstanded, by imputation through Iesus Christe our sauour. And therefore it is called the glorious Congregation. 2. Cor. 5. Ephe. 5.

And I doe also beleue with Saint Augustine, that this Catholique Church is the Barne floore of the Lord, and that in it, vntill the daye of iudgement, Chaffe shall be mixed still with the Wheate. My meaning is this: that in the Church, bothe good and bad, true beleeuers and hypocrites, are contained togeather in the fellowshippe of the Sacraments, and that it shall be so vnto the worldes ende. Which thing we doe learne by the parable of the good Seede, and of the Darnell, and of the Nette that was cast in the Sea, and which dooth draw of all kinde of Fishes vnto the shore. Math. 13.

But wee must in the meane whyle, beware that we do not (becaule of the Chaffe, Darnell, and rotten fishes.) leuere & deuide our selues from the Church, as the wicked Annabaptistes doe, which for euerie trifling matter, doe deuide them selues from the Church. wee must not deuide our selues from the Church.

A i. iij,

the

The opini-
on of the
Annabap-
tistes.

Ciprian de
simplicitate
Prælatorum

Math. 3.
2, Timo. 2.

The office of the Church, and
the Church, though the worde of God be
neuer so finelie noꝛ sincerely pꝛeachēd, and
the Sacramentes most rightlꝛ ministꝛed,
accoꝛding to the institution and oꝛdinānce
of the Lorde.

Why do we not rather folloꝛe the god-
lie counsaile of the blessed Martyꝛ of God.
Saint Ciprian, that he giueth vnto vs: Al-
though, (sayth he) Darnell and Tares are
seene to be in the Church, yet our faith and
charity ought not to be lettēd, that because
we do see Tares and Darnell to be in the
Church, we should therefore soꝛ sake the
Church: but rather we ought to endeouꝛ
our selues that we maye be good Corne,
that when the good Corne is gathered in-
to the Barne of the Lorde, we may re-
ceyue a rewarde of our labour and woꝛke.
Also, in a great house there be many ves-
sels, not onelie of golde and syluer, but also
trænc vessels, and earthen vessels, & some
to honour, and some to dishonour: Let vs
giue dilligence, and labour as much as it
lyeth in vs, that we maye be a vessell of
golde oꝛ of syluer.

And truelie, this Doctrine is most ne-
cessarie to be marked, and also to be fol-
lowed. For, as all the benefites that God
dooth of his mere mercie and goodnesse,
graunt

how it may erre and not erre. 229

graunt vnto his Church, do pertaine vnto
all, because the Cōmunion and fellowship
that is betwixt the members of Christes
body. So without this Communion and
fellowship of the Saints, there is no remis-
sion of forgiveness of sinnes, but eternall
and euerlasting condemnation. For, how
could it be, that they should enioy the pri-
uiledge of the true members of Christe, that
do by a selfe will, deuide them selues from
his bodie, as the Papists do now in these
dayes? Should not that bzaunche deserue
to be dreyed vp, and to be cast into the fire,
that woulde wilfullie deuide it selfe from
the true Vine?

Communion of
Saintes.

John. 15.

The. 40. Chap.

Our offences and sinnes are forgiven vs
by faith through Christe, and not by
our workes and merites.



Also my belæse is, that in
this church, sinnes are free-
ly forgiven through faith in
the mercy of God, obtained,
and purchased vnto vs, by
the merite of the death, passion, and blood-
shedding of our sauour Iesus Christ, with-
out

The for-
giuenesse
of sinnes.

Our finnes are forgiven
 out any of our owne deservings; or me-
 rites; or without any manner of satisfacti-
 on that we are able to make, that we were
 able to lyue as long as euer any man dyd
 lyue vpon the earth. For if any amendes
 coulde haue bene made for finnes, or if a-
 ny iustification could haue bene gotten by
 the workes of the Lawe, Christe needed not
 to haue dyed. And therefore the Lord sayd
 right well. I am he, I am he that taketh
 away thy wickednesse, and that for mine
 owne sake, and thy finnes will I remember
 no more. Here haue we a promise that
 God will put away our wickednesse and
 finnes, not for our deservings or merites,
 but for his owne sake, that is to saye, of his
 free mercie and goodnesse, as sayth S. Paule
Iustificamur gratis ex gratia ipsius. We be
 iustified free of his grace. Againe: We
 iudge that a man is iustified by faith, with-
 out the workes of the lawe. And for this
 cause, his only begotten sonne our sauour
 was by the Angell called Iesus, because
 that he shoulde saue his people from their
 finnes. If our good workes, merites, and deser-
 uings could saue vs from our finnes, why
 shoulde they not be called by that name?
 For there is none other name vnder hea-
 uen

Galat. 2.

Esa. 43.

Rom. 3.

Math. 1.

by faith through Christe. 230

uen giuen vnto vs, whereby we must, or
can be saued. Therefore, I do thinke it
moste convenient and mete, that we saye
with Bernard: *Meritum meum, miserationes
Domini. Non sum ego inops meriti, quam diu
ille non est inops miserationum. Si miserationes
eius multæ, multis ego sum in meritis. Hoc
totum est hominis meritum si totam spem suam
ponat in Domino.* That is to saye, My me-
rite is the mercie of God: so long as God
is not poore of mercie, so long can not I
be poore of merites. If his mercies be
great, then am I great in merytes. This
is the whole merite of man, if he put his
whole affiaunce and trust in the Lorde.
I meruayle much of the Bapists and me-
ritemongers, that are so bolde to set vppe
their owne righteousnesse and merits. But
before we cam to speake any thing to their
objections, I thinke it best to declare in
what signification this worde, to iustifie,
ought to be taken. This word, *Iustificare*,
to iustifie, hath bene of S. Paule, borrowed
of the comon vse of the lawe: for in iudge-
ment to iustifie a man, it is to asloyle, or
quitte him of the crime that is layde to his
charge, or that he is accused of, and to pro-
nounce him iust, innotent, and guiltlesse.
After the same manner, when we say that
God

more

hence

this word,
Iustificare,
hath bene
borrowed,
and what it
signifieth.

Our finnes are forgiven

God doth iustifie vs, our meaninges is, that God doth asloyle and quitte vs of all crimes, offences, and trespasses, that can be layde to our charge, or that we can be accused of, and that he doth pronounce vs iuste and righteous in his sight, that is to say: That first he doth pardon and forgive vs our finnes, he couereth them, and doth in no wise impute them vnto vs, but imputeth vnto vs righteousness, not our owne, which is none at all, but the righteousness of his sonne our Saviour, and so through his righteousness doth bothe save vs, & make vs blessed, so doth the Apostle expound this our iustification, saying. As David doth set forth the blessed fulnesse of the man, vnto whome God imputeth righteousness without works, where he saith: Blessed are those whose iniquities are forgiven, and whose finnes are couered: Blessed is the man, vnto whome the Lord imputeth no sinne.

Rom. 4.

Psal. 32.

James. 2.

Obiection.

As for the places of Saint James, where he sayeth: Was not our Father Abraham iustified through workes, when he offered Isaac his sonne vpon the altar? And a little after: Ye see then, how that of workes a man is iustified, and not of faith onelie. It maketh little for their purpose, if it be well

by faith through Christ. 231

well considered. We reade that Abraham *Iustitiae.*
beloued in the Lord, and it was accomp, *Gene. 15.*
ted vnto him for righteousness, which text
is of Paule alledged after this sort. If *A. Roma. 4.*
Abraham were iustified by workes, he hath
wherein to reioyce or glorie, but not with
God: for what sayth the Scripture, *Abra-*
ham beleued God, and it was imputed vn
to him for righteousness.

Whereby the Apostle proueth strongly,
that Abraham was iustified by faith.
But this that Saint Iames doth speake of,
which is the offering of Isaac, was done
thirty yeeres after that the Scriptures did
pronounce Abraham iustified, or that his
faith was counted vnto him for righte-
ousnesse. Verilie, sith that fiftene yeeres
afore that Isaac was borne, Abrahams
faith was imputed vnto him for righteous-
nesse: it was impossible that he should be
iustified by the offring of his sonne Isaac,
which was as I sayde before, thirty yeeres
after. That that the Apostle goeth about
heere, is onelie to shewe, that the faith
which Abraham was iustified by, was no
idle or dead faith: but such a faith as made
him obedient vnto God, as it is plainly set
forth to the Hebrewes.

Therefore, if the circumstances be con-
sidered

Our finnes are forgiven
sidered there is no repugnance or contra-
riety in the Doctrine of the Apostles at
all. For, what contrariety or repugnance
coude there be in their Doctrine, sith that
they were bothe led by one spirite? There-
fore, we shall marke that the holy Apostle
S. Paule in his Epistle to the Romaines,
and to the Galathians, did dispute and rea-
son against them which dyd attribute ius-
tification to workes. But Saint James
dyd write against them which dyd utterlie
contempne, and despise god workes.
And therefore, Paule sheweth the causes
of our iustification: James sheweth the
effectes and frutes of the same. Paule
declareth howe wee are iustified: James
declareth howe wee are knowne to be ius-
tified. Paule excludeth workes, as not
the cause of our iustification: James ap-
proueth workes, as effectes proceeding of
the same. Paule denyeth that any god
workes, can be in them that be not ius-
tified: James affirmeth that they which be
iustified, can in no wise be without god
workes.

August. in
li. 83. quest.
76.

But yee shall heare what S. Augustine
sayth touching this matter. *Non sunt contra-*
ria, duorum Apostolorum sententia Pauli, &
Iacobi: cum dicit Paulus, iustificare hominem

sine

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sine operibus, & Iacobus dicit, inanem esse fidem sine operibus: Quia Paulus loquitur de operibus, quae fidem precedunt: Iacobus de operibus, quae fidem sequuntur. That is to saye in Englishe. The saying of the two Apostles, Paule and James, are not contrarie, where as Paule sayth, a man is iustified without woꝝkes: and James sayth, faith without woꝝkes is in vaine. For, Paule speaketh of the woꝝkes that goe befoze faith: James speaketh of the woꝝkes that followe after faith.

Thomas of Aquine also sayeth: *Iacobus hic loquitur de operibus sequentibus fidem qui dicuntur iustificare, non secundum quod iustificare dicitur iustitie infusio, sed secundum quod dicitur iustitie exercitatio, vel ostentio vel consumatio.* Res enim dicitur fieri quando perficitur, vel innotescit. James in this place, speaketh of such woꝝkes as followe faith, which woꝝkes are sayde to iustifie, not as iustification is the procuring of righteousnesse, but in that it is an exercise, or a shewing, or a perfecting of ryghteousnesse. For we say a thing is done, when it is perfected, or knowing to be done. So that wee maye easilie see, that the offering up of Isaac, is a testimonie of the faith and righteousnesse of Abraham, hee coulde not be iustified by it, but rather it was

Thomas de
Aquino, in
Epist. Iaco.
cap. 5.

Our finnes are forgiven
 Rom. 4. thereby declared, that hee was iustified al-
 readie. So that this obedience of his to
 the word of God, dyd onelie manifest and
 shew, that he was, when he beleued Gods
 promises, made righteous before God,
 through the same faith and beleefe. That
 that was the meaning of David, when he
 sayth. That thou mayst be iustified in thy
 woordes, and overcome when thou arte
 iudged. That is to say: That thou mayst
 be declared iust, and thy goodnesse and thy
 trueth appeare, in performing thy promi-
 ses, when man eyther curioully, or arro-
 gantly would iudge thy woorkes.

Therefore, this worde, *Iustificare*, to
 iustifie, is not taken of Saint Paule in
 that signification that Saint Iames taketh
 it in: for, of Paule it is taken for to deliver
 from sinne, and for to impute righteous-
 nesse. But Iames doth take it, for to de-
 clare and shewe one iuste, and righteous.
 Saint Paule doth speake of a liuelie faith,
 which can no more be without good wo-
 kes, then the Sunne can be without light,
 or fyre without heate. But Saynte
 Iames doth speake of an idle faith, which
 maye be in the reprobate, yea, in the De-
 uill himselfe, as the Apostle writeth in the
 same place. I might bring many places

This word,
Iustificare,
 is taken of
 S. Paule in
 one sence,
 and of S.
 Iames in
 an other.

Iames. 2.

of Scripture, wherein the excellency of faith is highly set forth, but one or two shall suffice at this time.

In the Actes, we haue these words out of Saint Pauls Sermon, that he made to the Iewes at Antiochia, a Cittie of Pisidia: **Actes. 13.** Be it knowne vnto you therefore, brethren, that through this man is Preached vnto you, the forgiuenesse of sinnes. And that from all thinges, from which ye would not be iustified, by the lawe of *Moses*, by him euerie one that beleueth is iustified. These words are plaine, and neede no exposition at all, for all we see, that he taketh away altogether iustification, from the Lawe of *Moses*, and doth attribute it vnto faith in our sauour Iesu Christe.

But to the Romaines, he maketh the matter more plaine, when he sayeth. **Rom. 3.** They haue synned, and are destitute, or voide of the glorie of God. But they are iustified freebie by his grace, through the redemption, that is in Christ Iesus, whome God hath sette forth, to be a purchaser of mercie, through faith in his blood. Marke here. First he sayeth, they haue all sinned, and that they are depriued of the gloze of God, by which words he sheweth openly before our eyes, the miserable estate, that man

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Ephc. 2. Our finnes are forgiuen by kinde was in. Secondlie, he sheweth, how, and by what meanes, we are deliuered fro it. I meane, from that dampnable estate, that wee are in, by our owne nature, and first birth, when he sauyeth, they are iustified frelie, by his grace. Now, if we be iustified frelie, by the grace of God, where are our woꝝkes, merites, or deseruinges become? For if any woꝝkes, deseruinges, or merites, doe goe before our iustificatiō, how can it be sayde, that we are iustified frelie, by the grace of God our heauenlie Father. Wherefore, he sauyeth in an other place: By grace, are ye saued thꝛough faith, and that not of your selues, it is the gifte of God, not of woꝝkes, least any man shoulde boast himselfe. Saint Iohn saith: Blessed are they that haue washed their robes (not in their owne merites, but) in the blood of the Lambe. Againe: I will giue the thirstie to drinke of the well of life (not for his desarts, but) for nothing.

**Ambro. de
vocation.
Gene. lib. 1.
cap. 5.**

Saint Ambrose, an holie Father sayth. As there be no signes so detestable that can keepe of the gifte of grace, so there can be no woꝝkes so excellent, that vnto them, by the iudgement of retribution or recompence, the same shoulde be due, which is freely giuen and graūted. For, the redemption

tion of the blood of Christe, shoulde ware
vile, and the mercie of God, be faine to giue
place to the prerogative of mens workes,
if iustification, which is done or wrought
by Grace, were done vnto the merites that
goe before, so that it should not be the free
gifte of the giuer, but the reward or hire of
the worker.

What plainer wordes can there be spo-
ken. Therefore Iob sayth: If a man will **Iob. 9:**
dispute with God, he is not able to aunswer
him one, for a thousand. And therefore he
sayde: *Verebar omnia opera mea*. I stood in
doubt, and was afrayde of all my workes.
Although I were perfect, yet my soule shall
not knowe it: if I would iustifie my selfe,
mine owne mouth shall condemne me. And
Esaie sayth: All our righteousness is like a **Esaie. 64.**
monitrous cloath of a woman. Therefore,
all our doctrine is grounded vpon y wordes
of Christe. When ye haue done all, say that **Luke. 17:**
ye be vnprofitable seruaunts, and therefore,
haue deserued nothing.

Saint Origene therefore sayeth: Saye
ye, that ye be vnprofitable Seruauntes. **Origen. in**
For, notwithstanding, we haue done all **Math. tra. 8.**
thinges that are commaunded, yet haue we
done no good thing. For if our doings were
good in deede, then were we not vnprofi-
table

Our finnes are forgiuen by
table: But any good deede of oures is called
good, not rightly, or duellie, but by abuse of
speeche.

August. in
Psal. 94.
August. Epi.
52. ad Mar-
don.
Roma. 5.

So Saint Augustin sayth: If God would
deale with vs according to that wee haue
deserued, he should finde nothing, but that
he might cōdeimne. Againe he saith: What
be the merites of any man? For Christe
that came, not with his due rewarde, but
with his Grace, that was not due, found all
men sinners, being himselfe only free from
sinne, and a deliuerer of sinners. And a-
gaine in another place he hath these words:

Augustin. in
Psal. 137.

*Opera manuum mearum non cōmendo. Timeo
enim, ne cum inspexeris, plura inuentias peccata
quam merita.* Worde, I commende not the
workes of my handes: For, I am afrayde,
least, when thou shalt beholde them, thou
shalt finde mo finnes, then good deseruings.

Hieron. in
Esaï. cap. 64.

So sayeth Saint Hierome: *Si consideremus
nostra merita, desperandum est.* If we behold
our own merits, we must be driuen to des-
peration. Origene also affirmeth the same,

Origen ad
Roma. lib. 4.
cap. 4.

saying: *Ego vix mihi persuadeo, vllum opus esse
posse, quod ex debito remunerationem deprecetur.*

Origen. ad
Rom. lib. 9.
cap. 10.

I doe scarcelie beleue, that there can be an-
ny worke, that maye of duetie require re-
warde. Againe he sayth: *Quia omnia conclu-
sunt sub peccato, nunc non in meritis, sed in*

miseria

faith through Christe.

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miseriordia Dei salus humana consistit. For
as much as all men are shut vp, and closed
vnder sinne, now the saluation of man sta-
ndeth, not in mans merites, but in Gods
mercie. Bernard sayth: *Non est quò gratia*
tatret: ubi iam meritum occupauit. That is:
There is no meanes for Grace to enter,
where merite doth keepe place.

Bernard
super. cant.
Serm. 67.

Waldensis, one of the Popes owne Doc-
tors, sayth these words: *Quid dignum fa-*
cimus, ut participes celestibus fieri inueniamur?
Apostolo dicente, existimo, quod non sint condigi-
na passiones huius temporis ad futurā gloriam
quæ reuelabitur in nobis: Reputo igitur sanio-
rem Theologum fidelio rem catholicum, & scrip-
turis sanctis magis concordem, qui tale meritum
simpliciter abnegat. That is to saye. What
worthy thing do we, that we may be found
in the fellowship of the heauenlie spirites:
the Apostle sayth, I iudge that the afflicti-
ons of this tyme, are not worthy of that
glozie, that shall be revealed in vs. There-
fore I take him to be the sounder Diuine,
the faithfuller Catholique, and more agré-
able to the holy Scriptures, that utterlie
denieth all such kinde of merite.

VValden
cont. VVice-
lesium.

Rom. 8.

These testimonies are plaine against all
the merite mongers of Roome, and Louan.
Let vs take heede therefore, of their daun-

gerous

Rom. 10.

Faith onelie iustifieth

gerous and hereticall doctrine, leass, while we goe about, to stablishe our owne righteousness, being ignoraunt of the righteousness of God, and haue not submitted our selues to the righteousness of God. And there shall heape to our selues, wrath in the daye of trouble. For Christe (sayth Saint Paule) is the ende of the Lawe, for righteousness vnto euerie one that belæueth.

The .41. Chap.

¶ Faith onelie iustifieth vs before God.

Obiection.

Rom. 3.

Papists
do call vs
Solifidians.



¶ These Papistes and Iustificiarie, will say still, that although wee finde in holie Scripture, that faith iustificieth: yet we finde not, *Quod sola fides iustificat*: that faith only iustifieth, so that this word, only, or alone hath bene newly added by Heretiques, whome they do commonlie call, *Solifidians*.

Answer.

This word
(*Gratis*)
is of as
great force,
as this word
(*Sola*)

These iolly fellowes do nothing but seeke a knotte in a Rushe, as the Proverbe is, for although wee haue not, expresse this word (*sola*) onelie or alone, yet haue we many other words, that are equinolent or

equiuo

equiualent, that is, of the same importance Roma. 3.
and forte. For when the holie Ghost sayth:
that we are iustified frelie by the grace of
God, through the redemption, which is in
Christe Iesu, whome God hath set forth to
be a purchaser of mercie, through Faith in
his blood, doth he not exclude all manner of
wozkes, deseruinges, or merites from our
iustification, attributing it only vnto faith,
whereby we doe appzehend, and take holde
on the grace and mercie of God, so surelie
sealed vp vnto vs with the blood of that im-
maculate Lambe, our sauour Iesu Christ, 1. Peter. 1.
In the selfe same Chapter he sayth againe: Rom. 3.
We conclude, y a man is iustified, by faith,
without the wozks of the Law. Who doth
not see, that he doth heere also put away all
manner of thinges from our Iustification,
faith onelie excepted?

But the Papistes in this point, are lyke Papistes
vnto the Arrians, which, because these lyke to Ara-
wozdes, (*Homonios & consubstantialis*,) be rian Here-
not found in the scriptures, will in no wise tiques.
admytte or allowe them, although the
thinges signified by them, are most infalli-
ble and certainlie contained and set out in
the booke of God. And therefore the Apostle
wryting to Titus, sayth. Not by the wozks
of righteousness which we had done, but Titus. 3.

Faith onely iustificeth

Ephē. 2.

The pur-
pose of God
doth exclude
all merites
from the iu-
stification of
man.

**Rom. 8.
Galat. 4.**

Ambrose in
Epistle ad
Rom. cap. 4.

according to his mercie he saued vs, with that
wee beeing iustified by his grace, should be
made heyres, according to the hope of eter-
nall life. Againe he sayth: God hath saued
vs, and called vs with an holy calling, not
according to our workes, but according to
his owne purpose and grace, which was
giuen vnto vs through Iesus Christ, afore
the world was. Truly, wheresoeuer this
purpose of God is: their workes, merites,
and deseruings, can take no place in the
iustification or saluation of man. Where-
by we may gather, that by the free mercie
and goodnesse of God, apprehended and ta-
ken holde vpon by faith, we are deliuered
from euerlasting dampnation, & made fel-
lowe heyres, with his sonne Iesus Christe
our Sauour, whose righteousnesse he doth
impute vnto vs, making vs heyres of his
eternall and euerlasting kingdome of hea-
uen. All these thinges (I say, and beleue)
do we obtaine onely by faith, without any
merites going before.

Let vs see nowe, what the holie learned
Fathers of the Church, so many hundred
yēres agoe, haue taught vs thereof. Saint

Ambrose sayth. *Iustificati sunt gratis. quia*
nihil operantes, neque vicem reddentes, sola fide
iustificati sunt dono Dei: They are iustified

freely

freely because working nothing, nor making any recompence, they are justified through faith onely, by the gifte of God. Againe in y^e same place, these be his wordes: *Sic decretum dicit à deo, ut cessante lege, sola fides gratia dei posceret ad salutem.* This was Gods determination, that the Lawe being at an ende, the grace of God shoulde require faith onely vnto saluation. Againe: *Sola fides posita est ad salutem.* Only faith is layde o^r appointed vnto saluation. Theodoretus sayth: *Non ullis operibus nostris, sed per solam, fidem mystica bona consequiti sumus.* Not by any wo^rkes of oures, but by onely faith, we haue gotten the mysticall good thinges. Saint Basile sayth: *Hac est nostra integra, & perfecta gloriatio in deo, quando propria iustitia nos inopes agnoscimus: Sola autem fide in Christum iustificari.* This is our full and perfect reioysing in God, when we acknowledge that we are boide of any our owne righteousnesse, and are justified by onely faith in Christe. Nazianzenus sayth: *Credere solum est iusticia.* Only beleauing is righteousnesse.

Origene also sayth these wordes: Where nowe is thy boasting? it is shut out. Paule sayth: That the iustification of onely faith is sufficient, So that a man onely beleauing

ni. lib. 1. c. 1.

Eodē loco.

ni. lib. 1. c. 1.

In Epist. ad Rom. cap. 9. Theo. de curandis graecorum affectibus. lib. 7.

Basile de humilitate.

Nazianzene.

Origene in Epistle ad Rom. cap. 3. lib. 3.

Faith onely iustificieth

uing maye be iustified, although hee haue
done no good woꝝkes at all. Hefichius also

Hefichi. in
Leuit. lib. 4.

sayth: The grace of God is giuen onelie of
mercie and fauour. *Et fide comprehenditur
sola.* And is imbraced and receyued by onelie
faith.

Chrisost. in
Epistle ad
Gala. cap. 3.

Saint Chrisostome sayth: *Illi dicebant, qui
sola fide nititur, execrabilis est: hic contra de
monstrat, eum, qui sola fide nititur, benedictum
esse.* They sayde, who stayed him selfe by onelie
faith, is accursed: Contrariwise, Saint
Paul pꝛoueth, that who so staieth him selfe
by onelie faith, he is blessed. Hierome also

Hieron. in
Epistle ad
Rom. ca. 10.

hath these woꝝdes. *Ignorantes,* (speaking of
the Phariseis) *quod sola fide iustificat Deus
se ex operibus legis, quam nunquam custodierunt
iustos esse putantes.* They not knowing that
God iustificieth onely by faith, and supposing
them selues to be iust, by the woꝝkes of the
Lawe, which they neuer obserued, they
would not submit them selues vnto the re
mission of sinnes, least they should seeme to
haue bene sinners.

Hilla. cano.
nono, in
Math.

Saint Hillarie hath these woꝝdes, in
Mathewe, and vpon this Texte: *Remittuntur tibi peccata tua.* Thy sinnes are for
giuen thee. And writeth on this manner
*Monet scribas, remissum ab homine peccatum
hominem enim tantum, in Christo Iesu contruen
bantur.*

antur, & remissum ab eo, quod lex laxere non poterat. Fides enim sola iustificat. That is to saye. It moueth the Scribes, that sinne was forgiven by man. For they did onely beholde man in Christe Iesu, and that to be forgiven of him, which the Lawe could not release. For faith onely doth iustifie. This is the heresie that wee teache, according to the holy Scriptures, and learned fathers of the Catholique Church.

But they object againe, that god workes Objection.
deserue: because it shall be rewarded, for (say they) Saint Iohn sayth: Their workes Reuel. 14.
followe after them. And Christ sayth to his Math. 10.
Disciples: He that giueth a cuppe of colde water to any of these lyttle ones, for my sake, shall not loose his reward. And S. Paul 1. Cor. 15.
sayth: Your workes shall not be in vaine in the Lord. Christ sayth againe: Reioyce and Math. 5.
be glad, for your reward is great in heauen: And to the Hebrewes it is sayde: God is not Heb. 6.
vnrighteous, that he should forgette our labour.

Wee graunt, god workes haue they? Answer.
rewarde: But the same rewarde standeth in mercie and fauour, and not in duetie. Therefore we saye, considering the weaknesse, and synfull corruption of our nature, there can be no workes in vs so pure, and

Grego. Na.
de sancte
baptismate.

and perfect, that we maye thereby of right,
and of due tie discerne everlasting life. For
God hath a kingdome and an inheritance
for Childzen: and not a reward for bound
seruauntes and slaues. Therfore Gregorie
Nanzianzene sayth: If thou be a bound ser-
uaunt or a slaue, then feare the whip. If
thou be a hyzeling, then loke onely for thy
reward: but ouer and besides this, if thou
be a Chylde, then reuerence (God) as thy
Father. Doe well, because it is good to obey
thy Father. Yea, and although thou shalt
haue nothing else, yet euen this shall be thy
rewarde, that thou hast bene obedient to
thy Father. Therefore we must saye (sayth
Chyste,) When ye haue done whatsoeuer
I commaund you, saye ye, we are vnprofy-
table seruauntes.

Hillarie in
Psal. 118.

Hillarie, to this purpose hath these
woordes: If we fast once (sayeth hee) we
thinke we haue satisfied. If out of the
Barnes of our householde store, we giue
somewhat to the poore, we beleene, we
haue fulfilled the measure of righteous-
nesse. But the Prophete hopeth all of
God, and trusteth of his mercie. Saint
Basile also sayeth: He that trusteth not his
owne good dedes, nor hopeth to be iustified
by his woorkes, hath the onelie hope of his

Basyle in
Psal. 31.

salua-

saluation, the mercies of God; Augustine Augu. con-
therefoze sayd verie well: *Qui diligit aliud* session, 10.
preter se: minus diligit se. O God, be the lesse
loueth thee: that loueth any other thing,
besides thee.

But before we declare, howe good déedes
are rewarded. Let vs see what good woꝝks
these are, that the Papistes do much talke
of, shall be rewarded, or that deserueth e-
uerlasting life. First, they teache vnto the
people, that are ignoꝝant, to heare Masses
euerie day deuoutlie, to lye prostrate before
beade Images, to mumble out a number of
Prayers vnto Saintes, to goe on Pilgri-
images, to builde vp Chauntries, & Chur-
ches, and to cause Trentals of Masses, and
Dirges, and other trumperie to be sayde
for the dead. Item, to giue largely of their
substaunce, and goodes, to idle Præstes,
Monkes, Friers, and Nunnes, to giue mo-
ney, Golde, Siluer, & Silke, to make Cros-
ses, Challices, Coapes, Vestments, and o-
ther like playerly garments, to furnish out
the stinking Masses, to save our Ladyes
Psalter, to praye vppon Beades, to vse, ob-
serue, and keepe Pharisaicall fastings, with
the Popishe ydle holy dayes, and solempne
feastes, and to receyue holy Breade, holie
Water, holie Palme, holie Ashes, and
holie

Good woꝝ-
kes of the
Papists.

Faith onely iustificeth

Esa. 1. holy Fire, holy Creame, holy Candles, and holy Oyle, &c. These are the good workes, and best workes that they haue sette forth to be done of all people, and who soeuer speaketh against those workes, they are taken for enemies to God, and as ranke Heretiques: but all those good workes of the Papists, are not required, nor yet commaunded of God, to be done: therefore, they do rather deserue the name of sinne, and of detestable abomination before God, then of good workes.

Good workes
is that
God dooth
require of
us.

1. Peter. 2.
Math. 5.

Gala. 5.

Math. 25.

The true good workes, are voide of all superstition, they are alligated or bounde neither to place, nor to the personnes, nor to tyme, for they are as certaine fruites of our whole lyfe, testifying of the goodnesse of our heart, and expressing the nature of our heauenlie Father, which not onelie of the faithfull, but of the verie Infidelles are reckened, and taken for good workes, and ministred occasiō vnto them, to glozifie our Father which is in heauen. The workes of faith, working through Charitie and loue are good workes. For God dooth worke them in vs, and by vs, then doth our Sauiour our Christe set out, saying: I was an hungered, and ye gaue me meate: I was thirstie, and ye gaue me drinke: I was naked, and ye

ye cloathed me : I was harborlesse, and ye
harbored me : I was sicke, and in prison, and
ye visited me.

The Apostle also, doth sufficientlie teach
vs, what be the good woꝝkes that God doth
require of vs : but what should I alledge
one oꝝ two textes, sith all the whole Scrip-
tures doe euerie where, exhoꝝt vs styll vn-
to good woꝝkes : what these good woꝝkes
are. Saint Paule doth declare, when he
sayth : We are the workmanship of God, **Ephē. 2.**
created in Christe Iesu, vnto those good
workes, that God hath prepared for vs to
walke in. If a man should aske me nowe,
what be those good woꝝkes, that hee hath
prepared for vs to walke in ? I woulde
answere, that all those good woꝝkes that
God doth bidde and commaunde vs in
his holie and sacred woꝝde, are those good
woꝝkes, that he hath prepared for vs, for to
walke in. And those, I saye, and beleue,
ought onelie to be called good woꝝkes, and
none other.

And therefore, these good woꝝkes **Why God**
and deedes, shall be rewarded oꝝ crowned, **doth crown**
because that **God** of his mēere mercie, **his gifts in**
hath bounde him selfe thereto by his pro- **vs.**
mises. Wherevnto doth Saint Augu-
stine agree, saying : *Fidelis Dominus, qui se*
nobis

Faith onely iustifieth

Augustin. in *nobis debitorem fecer, non aliquid à nobis accipi-*
 Psal. 109. *endo, sed omnia nobis promittendo.* What is to
 say. The Lord is faithfull, who hath made
 him selfe a debtour vnto vs, not by recey-
 uing any thing of vs, but by promising vnto
 to vs all thinges. Againe he sayth: *Non de-*

Augustin. in *cimms deo: Domine redde quod accepisti, se-*
 Psal. 32. *redde quod promissisti.* We doe not saye to
 God (sayth he) O Lord, giue thou that thou
 hast receiued (of me,) but giue thou me that
 thou hast promised.

Heere we learne howe God is becom
 debtour vnto vs, & hath bound him selfe, to
 crowne or rewarde our good workes, not by
 receyuing any thing of vs (for what haue
 we, that we haue not receyued? and if we
 haue receyued, why doe we boast and glory
 as though we had not receyued? Againe
 who gaue him first, and he shalbe retri-
 bued?) But by his faithfull promises, which
 hee hath made vnto his Chiefe, and chosen
 people.

And againe, Saint Augustine sayeth
 Augustin. in *Da veniam Apostole, propria tua non nomi-*
 Quinquages. Ho. *nisi mala: Da veniam Apostole, dicimus, qui*
 10. 14. *in docuisti: cum ergo deus coronat merita tua*
nil coronat nisi dona sua. What is: Pardon
 vs O Apostle (sayeth hee,) I olue nothing
 of mine owne, but euill. Pardon vs, O
 Apostle

Apostle, we say so, because thou hast taught vs . Therefore, when he crowneeth thy merites, hee crowneeth nothing but his owne gyftes. And in an other place hee hath these wordes: *Coronaturus est in nobis, non merita nostra sed dona sua*. God doth crowne in vs, not our merites, but his gyftes.

Againe he sayeth: *Hoc solum dico, hoc rogo, hoc cupio, opera manuum tuarum ne despicias: Opus tuum in me uide, non meum. Nam si meum uideris, damnas; Si tuum uideris, coronas. Nam & quaecunque mihi sunt opera bona abs te sunt*. This onelie I saye, this I praye, this I couet, despise not the workes of thine handes: See thine owne worke in me, and not mine. For, if thou seest mine, thou dost condempne. If thou seest thine owne, thou crownest. For all the good workes that I haue, they are of thee. And therefore it was not without a cause, that Bernard sayde, that his merite is the mercie of the Lords, which place we haue before alledged. Here we may see, that God doth onelie rewarde or crowne in vs, that which is his owne: so he doth condempne all that he findeth to be our owne.

Therefore I would that men, putting aside all wilfulnesse, woulde once consider

Faith onely iustifieth

1. Timo. 6.

Psal. 16.

With them selues, that the maiestie of God hath neede of none of vs, nor of any thing we haue: but rather dooth giue vs all things aboundauntlie, to enioye them. What good worke then can we do whereby we maye profite him in any thing, or do him any good?

Bonorum meorum non eges. Thou hast no neede of my goodes, sayeth Dauid. What merite I praye you, can be in that worke, whereof no profite commeth to God? Or rather, whereof the whole profite, if there be any, dooth redounde vpon our selues?

¶ Hee that is righteous, and dooth good works, he dooth it not for any commoditie, that God shall haue thereby, for what commoditie can GOD haue by any thing that we can do? But for his owne commoditie, as he which is wicked, and dooth wickedly, hurteth him selfe and not God. ¶ Hee that hath the health of his body, and dooth by good dyet, keepe and preserve it, dooth he therefore deserue any rewarde at the Phisitians handes? I thinke not. For, he dooth it not for the Phisitians profite, but for his owne.

After the same sort, he that by the gift of God, hath obtayned the health of his soule, and by his grace dooth the thinges that belong to the preservation of the same: that

We saye that hee dooth deserue any rewarde at Gods handes, because that hee is made such by his gyfte, and dooth nowe through his helpe, ayde, and assistance, keepe the same Grace, for his onely profite and commoditye, eyther by earnest beleefe, or by vnfayned loue, or by assured hope, or by well doing, and patience in aduersitie and trouble?

Who needeth with a reward to be styrred vp to drinke, when he is thyrstie, or to eate when he is hungrie? Neyther neede men, if they hungred and thirsted for righteousness, as they ought to do, a reward, to stirre them vp to it. A mother bleseth not to be entised with rewardes, to giue sucke, to feede, and care for her owne chylde, that it perishe not. Wherefore Gods promises are necessarie to men, because by reason of sinne, they haue waren colde from a vehement affection and zeale toward god, lie and holie workes. Therefore God dooth crowne his giftes in vs, so all thinges remayne safe and sounde, to the glorie of God.

A rewarde neuer stirreth vp the godlie to seeke for righteousness.

Gods promises be necessarye to vs all.

Nowe, where all thinges ought to be attributed vnto the grace of God, what is lefte for the merites of men? for where grace is, there is no place lefte for merite,

A. l. y.

if

What the
nature of
merite is.

Faith onely iustifieth
if we doe consider aright, the nature, and
propertie of merite, (for the name of me-
rite ought to be abolished,) the nature of
merite is, that therby a iust proportion and
equall consideration, ought to be betweene
that which is giuen, and that which is ta-
ken, but betweene the good thinges which
wee looke for, and those which wee eyther
suffer or doe, there is no proportion, or e-
quallitie. For so sayth Saint Paule, the
passions and afflictions of this lyfe, are not
worthy of the glorie to come, &c. Merite
hath ioyned vnto it, debte, as Paule sayeth,
vnto him that worketh, reward is rendred
according to debte, and is not imputed ac-
cording to grace, which he sayth, is eternall
lyfe.

Philp. 2.
Eph. 2.
August. in
Psalm. 32.

Vnto the nature of merite, there is re-
quired that which is giuen, pertaine vnto
the giuer, and be not due vnto him which
receybeth it, but workes are not of our sel-
ues, for they are the gift of God, which wor-
keth in vs. Augustine, affirming this faith.
*Ab illo habemus quicquid illi offerimus, & ex
illo sit quicquid boni sumus.* What soeuer we
offer to God, we haue it from him, & when
soeuer we be good, it is made and doth
him.

But let our good workes be examined
after

after the straightnesse of Gods iudgement. Who is so ignoraunt of mans imperfection, that then will not acknowledge, that we ought rather to feare punishment, for the defaultes that be in them, then looke for any rewarde, or boast, I can not tell of what merites: Is it for naught thinke yee, that the holy Prophet doth lyken our righteousness to so filthie a thing, that any man wyll abhorre to looke on it? Therefore Saint Augustine sayeth: *De vniuersa iustitia nostra, si remota misericordia indicatur.*

The Imperfection of our owne works.

Esa. 64.

Augu. lib. 6. confessione.

That is: Woe be to all our righteousness, if it be iudged, mercie being taken awaye, or set aside. Bernarde also sayth: What can all our righteousness be before God? Shall it not according to y^e Prophet, be counted as a filthy bloodie clowte? And if it be straightlie iudged, shall not all our righteousness be found vnrightheous, and hauing lesse then it ought to haue? What shall then become of our sinnes, if our righteousness, can not aunswere by it selfe? Therefore crying earnestlie with the Prophet. Enter not into iudgement, O Lord, with thy seruauant, for in thy sight no man liuing shall be iustified: Let vs with all humility, haue our recourse vnto mercy, which alone is able to saue our soules.

Bernard. in Ser. omniu. Sanctorum. Esa. 64.

L. i. ij.

What

Faith onely iustifieth

What manner of merite is this, which can not abyde the censure of Gods iudgement, nor be deliuered from condemnation, but through mercie onely? Wherefore learne this, what soeuer is attributed to woꝝkes, that same is done by reason of faith which is annexed vnto them.

¶ Anillitpde

¶ Marke this well.

August. in
Psal. 31.

Wherefore, as in a wall, we haue consideration vnto the foundation, and in the frutes of Trees to the rootes: so what soeuer seemeth at the first sight to be ascribed to woꝝkes, is to be assigned to Faith, as vnto the mother of all good woꝝkes. For when soeuer the scripture seemeth to attribute iustification, eyther vnto hope, or vnto Charitie, or vnto woꝝkes: those places are so to be vnderstanded, that iustification is there taught, not by the causes, but by the effectes.

So sayeth Augustine vpon the Psalmes: *Laudo super, edificationem operis, sed video fidei fundamentum. Laudo fructum boni operis, sed in fide agnosco radicem, ubi fides non erat, bonum opus non erat, bonum opus enim intentio facit, intentionem fides dirigit.* What is: I prayse the building of good woꝝkes, but I see the foundation as of Faith: I praise the fruit of good woꝝkes, but I acknowledge the roote in Faith. Where faith is not, good woꝝkes are not:

not: the intention maketh a good worke, but yet faith directeth that intention.

Let vs therefore, rather to confesse our sinnes with the Publican, then to glorie, and boast of our merites with the Pharisei. Such are our merites, that the confession and acknowledging of our sinnes, ought to be preferred befoze the numbring of them, to obtayne lyfe. For all our works must be utterly excluded, and stand a parte, that (Grace) maye appeare free: the (Promise) simple: and that (Faith) maye stande alone. For the Lawe condemneth vs, workes doe not auayle vs: but Faith in Chyiste onely iustificieth vs. For a man may make this Argument, which is inuincible. All that wee can doe with God, is onely by Chyiste, our workes and merytes be not Chyiste, Ergo, our workes and merites can doe nothing with God. Therefore sith it is so cleare, let vs acknowledge our sycknesse, which is sinne, let vs open it by repentaunce, and flee by Faith to Chyiste, which is our onely Physician, and health of our soules, let vs all by Faith onely make our profite of him, and not of our workes and merites. For as Augustine speaketh of the Woman that was taken in adulterie, and brought to him, when her accusers

Luke. 18.

Alogisme.
John. 15.

Math. 9.

John. 7.
Augustin, in
tract. 33.

Faith onely iustifieth

fers were all gone, he sayeth . . . *Relicti sunt duo : misera & misericordia .* There are two left (sayeth hee) mercie and miserie . And therefore God pardoneth her in his Christe . For Christe sayeth to her : Goe, sinne no more ; as though Christe would saye (sayth Augustine in the same place ,) *Deleui, quod commisisti: obserua, quod precipio, ut inuenias quod promisi .* That is, I haue taken away thy sinnes, that thou hast committed, doe and obserue that I commaunde thee : that thou mayest finde that I haue promysed thee . Therefore, I beleue that Christe onelie is the Lambe of God that taketh away all our sinnes .

John.1.

Obiection.

John.20.

Here maye one object and saye, if God onelie forgiveth sinnes, what meaneth this, that we reade : Whose sinnes so ever yee forgive, they be forgiven them, and whose synnes so ever yee doo withhold, they shall be withholden. Is it not plaine that not God onelie, but the Apostles also doe forgive sinnes ? I answer.

Answer.

There be three manner of powers to forgive sinnes . The first is, the same which belongeth vnto God onelie : for it is proued by the Prophetes wordes : I am hee, I am he my selfe, which doth wipe away thy wickednesse for my sake . The seconde,

is

is the Ministers, when they declare Gods Three mā-
 Grace to the penitent, and that all they: ner of po-
 sinnes are done away onely by Christ: and wers, to for-
 contrarywise, to Preach and pronounce gine sinne,
 malediction and wraethe, vppon the vnre- Elai. 45.
 pentant. Therefore S. Hierome sayeth: Ezech. 18.
 The Bischoppes or Præstes, neyther byn, Luke. 5.
 doth the innocent, nor loseth the guiltie:
 but according to his office, when hee hath
 heard the diuersity of sinnes, as in publique
 offences, hee knoweth who ought to bee
 bounde, who ought to be loosed. Also Pe- Senten. 4.
 ter Lumbarde sayeth: God hath giuen to distinct. 18.
 Præstes, power to binde and to lose, that nec ideo.
 is to saye, to declare vnto men, that the pe-
 nitentes be eyther bound or loosed. Saint
 Augustine hath these wordes: We speake August. in
 in your eares, but howe knowe we what Psalm. 101.
 is wrought in your hearts: Howbeit, what
 neuer is wrought in you: it is wrought,
 not by vs, but by God. Hierome sayth: It is Hieron. in
 not the sentence or absolution of the Præst, Math. ca. 16.
 but the life of the Penitent, that is accep-
 ted before God. So ye see how the Church
 forgiveth sinners: that is, it pronounceth
 mercie vnto the repentant, and wraeth vnto
 the reprobate and vngodly: as we haue suf-
 ficiently declared before, when we intrea- Actes. 3.
 ted of the authoritie of the Church.

And

Faith onelie iustifieth

Beatus re-
uanus in ar-
gum. libelli
Tertul. de
pœnitentia.
Distin. i. de
pœnitentia,
in Glos. Pet.
Sent. 4. dist.
17. quid
ergo.

De pœnit.
dist. i. qui-
dam.

Chrisost. in
Psal. 50. Ho.
2. & hom de
pœn. & con-
fessione.

And as for their auricular Confession, it is a mere devise, and a Popeshe Lawe, good for nothing, but to heape Gods wrath and displeasure vpon all the doers therof: for their owne Lawes condempneth their doctrine which they teache, that we can not be forgiven of our sinnes, vnlesse we number them in the Priestes eare, for these are the wordes in their owne Distinctions: *Sane dici potest, quod sine confessione oris & solutione pœna exterioris, peccata delentur per contritionem, & humilitatem cordis.* That is: We may safelie saye, that without confession of the mouth, and absolution of the outwarde paine, sinnes be forgiven by the contrition and humilitie of the heart. Againe, Gratian sayth, one of their owne champions: *Antequam sacerdoti ora nostra ostendamus, id est, peccata nostra confiteamur à lepra peccata mundamur.* Before we open our mouth vnto the Priest, that is to saye, before we make confession of our sinnes, the leprosie of our sinne is made cleane. Saint Chrisostome sayeth. *Non dico, vt confitearis conseruo tua peccata tua: dicito Deo qui curet ea.* I wyll thee not to confesse thy sinnes vnto y Priest that is thy fellowe seruaunt, confesse them vnto God, that he may heale them. Againe: Examine thy sinnes in thy heart, within

thee: let this iudgement be without wpt-
esse, let God onelie see the making of thy
confession.

The thirde is, when any man forgiaeth
his brother, which offended him, as Christe
saith. If yee doo forgive vnto men, your Father
shall forgive you yours. And Saint
Paul saith: Forgive one another, if any
man haue a quarrell to another, euen as
Christe forgave you, euen so doo yee. But
as concerning that forgiveness of sinnes,
which is necessarie to our Saluation, doth
pende onelie vpon the grace, mercie, and
goodwill of God, without any our merites or
worthinesse. And that our sinnes are clean-
ly taken away by Christes death and Pas-
sion, and that he will cast them into the bot-
tome of the Sea: or else remove them as
garre from him, as y Cast is from the west,
and the North parte of the world, from the
south part of the same. We must beleue
this without any doubting, or wauering,
trembling or fearing, most constantlie and
assuredlie.

The

It is no presumption, to be sure and certayne of our Saluation.

Obiection.

Philip. 2.

Answer.

**Certaintie
of our sal-
uation.**



Here the Papistes raise and say, we are presumptuous, so to affirme the certaintie of grace, and saluation: for, (say they) Paule biddeth and counsaileth vs, with feare & trembling, to worke our saluation, I answer. This feare riseth in consideration of our owne weaknesse, and unworthinesse, not of any distrust or doubt of Gods mercy. But rather the lesse cause we finde, to trust in our selues, the moze cause wee haue to trust in God.

As for concerning the assuraunce or certaintie of our saluation, the Scriptures are full.

Rom. 8.

Saint Paule sayth: There is no dampnation vnto them that be in Christe Iesu: the Spirite of God, beareth wytnesse to our Spirite, that we are the chyl dren of God, I knowe, that neyther death, nor lyfe, nor Angels,

It is no presumption, to be sure

Angelles, nor powers, nor principallities,
nor thinges present, nor thinges to come,
nor height, nor depthe, nor any Creature
else, shall be able to remooue me from that
looue, that God beareth towards mee, in
Christe Iesu our Lorde. Iob also sayeth.

Although he kill me, yet will I put my trust
in him: Notwithstanding, I will reprobue
my wayes before his syght. Againe: Hee

Job. 13.

shall be my Saluation. Againe: I am sure
that my Redeemer lyueth, and hee shall
stande the laste on the earth, whome I my
selfe shall see, and mine eyes shall beholde,
and see God in my fleshe. Dauid also sayth:

Job. 19.

In thee, O Lord, haue I trusted, I shall neuer
be confounded.

Psal. 70.

Tertullian sayeth: *Et certum esset, nos esse
filios Dei, misit spiritum suum in corda nostra
clamantem, Abba Pater.* That we might be
certified, that wee be the Chyl dren of God,
hee hath sent the holye Ghoste into our
hearts, crying, Abba Father. Saint Ci-
prian hath these wordes: *Et tu dubitas et
fluctuas? Hoc est Deum omnino non posse: Hoc
est Christum credentium magistratum peccato
incredulitatis: offendere: Hoc est in ecclesia
constitutum, fidem in domo fidei non habere.*

Tertu. contr.
Marcia. li. 5.

And dost thou stagger, and stand in doubt
of thy Saluation: that were as much as

not

It is no presumption, to be sure
not to knowe God . That were as much
as with the sinne of unbelæse , to offende
Christe the minister of beleuers: that were
as much as haeing in that Church, in the
house of Faith, to haue no Faith.

Prosper de
promisse. &
prodicit. Dei
par. I. ca. 16.

Prosper sayth: *Securi diem iudicii expectant,*
quibus in crucifixus est, & ipsi mundo. They
vnto whome the world is crucified, and are
crucified vnto the worlde , wayte for the
daye of iudgement without feare .

August. de
verbis Do.
mi, Ser. 28.

Augustine also sayeth: *Presume, non de ope-*
ratione tua, sed de Christi gratia enim saluati
estis, inquit Apostolus . Non hic arrogantia

.

.

est, sed fides. Predicare quod acciperis, non est
superbia, sed deuotio . Presume thou , not
of thy owne working , but of the grace of
Christe: for the Apostle sayeth . We are sa-
ued by grace . Where therefore is not pre-
sumption, but Faith . To proclaime that
thou hast receyued, it is no pride . it is deu-

Augustin. in
Ioh. trac. 22.

otion . Againe he sayeth: *Non mea præ-*
sumptione, sed ipsius promissione in iudicium
non venio. It is not of my presumption, but
of his promise , but that I shall not come
into iudgement . Saint Basill also sayeth:
Paule boasteth and presumeth , of the con-
tempt of his owne righteousness.

Basill de hu-
militate.

Ambro. de
Iaco. & vi-
beata.

Saint Ambrose plainly sayth: I will not
gloze, for that I am a iust man, but for that

and certaine of our saluation. 248

I am redeemed, therefore will I glorie.
Not for that I am void of sinne: But for
that my sinnes be forgiven mee: I will not
glorie, for that I have done good to any mā,
nor for that any man hath done good vnto
mee, but for that Christe is my Aduocate
with the father, and for that Christes blood
was shed for mee. To the ende Saint Ber-
nard sayeth: What safe rest or suretie can
the weake Soule finde, but in the woundes
of our Sauour? As he is mightier to saue,
so dwell I there with safetie. &c. I have
committed a great sinne: my conscience is
troubled, yet shal it not be shaken down, be-
cause I will remember my Lords woundes.
For he was wounded for our sinnes. This
is our p̄sūptuous doctrine that we teach,
agreeing to the Scriptures, & with the holy
and auncient Fathers of the Catholique
Church.

But their whole Papisticall doctrine of
trust in mennes workes, and merites, lea-
deth directlie to the goulfe of desperation,
and dampnation. And therefore Saint Ci-
prian sayde of them verie well and truelie:
*Aserunt noctem pro die, perditionem pro salute
desperationem, sub obiectu spei per fidem, sub pre-
textu fidei, Antichristum, sub vocabulo Chris-
ti.* What is: They teach vs night in steads
of

Ber. in cant.
cantic. ser.
61.

of day: destruction, in steede of health: desper-
 ration, vnder the cullour of hope: infidelity,
 vnder the p̄tence of Faith: Antichriste,
 vnder the name of Chyriste.

The .43. Chap.

¶ Of Freewill.



As touching Freewill, which
 is so much extolled of the
 Pellagian Papistes, that
 they will make vs to beleue
 that we are able to deserue
 and that we are of power and strength, as
 of our selues, to fulfill and keepe the Lawes
 of God, to beleue and repent, and so con-
 sequentlie, to obtaine lyfe and saluation:
 I saye, it is a most detestable heresie, and
 robbing of Chyristes power, to whome all
 power is giuen: and also abolishing of his
 p̄cious death, merites, and goodnesse to-
 wardes vs, and a robbing of God to giue
 to mannes will, that is onelie the giftes of
 God. As Saint Iames sayeth: Euerie
 good and perfecte gifte is from aboue, and
 commeth

Math. 18,

James. 1.

commeth downe from the Father of light:
As it is manifest in all the whole scriptures
to be proued.

For if there were such abillitie, power
and strength in vs, and such a libertie of
will, as the Papistes affirme: Why dooth
not all men beleue the Gospell, call vppon
God, repent, praye, confesse their sinnes,
do good woorkes, keepe the Lawe, enter in-
to lyfe, receyue Chyriste, keepe them selues
from euill thoughtes, wordes, woorkes,
sinnes, sicknesse, troubles, aduersities, fa-
mine, thirste, pouertie, and such lyke? But
the Scripture telleth vs an other Doctrine,
as some places hereof I will recite. First,
the Lorde sayeth in Genesis: I will hence-
foorth curse the earth no more, for mannes
sake. For, the imagination of mannes
heart is euill, euen from the verie youth of
him.

Gene. 3.

Againe, in Deuteronomy, the Lorde sayth:
Yee haue scene all that the Lord did before
your eyes, in the Land of Egypt vnto Pha-
rao, and vnto all his seruantes. Thine eyes
haue scene these great tokens and wonders.
And yet vnto this daye, hath not the Lorde
giuen you a heart, that vnderstandeth: eyes
that see, and eares that heare: What could
Moyse saye moze, vnlesse hee should call vs

Deut. 29.

Id m. i. blocks;

Of freewill.

Eze. 36. 12.
Psal. 15.

blockes and stones : And in Ezechiel the Lord saith: A new heart will I giue you, and a newe spirite will I put in you: as for that stonie heart, I will take it out of your body, and giue you a fleshlie heart. I will giue you my spirite among you, and cause you to walke in my commaundementes, to keepe my Lawes, and to fulfill them.

Jerre. 13.

Jerre. 31.

Jerre. 10.

This place doth teach vs sufficientlie, that excepte our stonie heartes bee taken away from vs, and fleshlie (that is to saye) obedient heartes, given vs in steede of them, and a newe Spirite put into vs, (which should worke obedience towardes the Lordes commaundementes,) wee are able to do nothing: wee can in no wyse keepe the Lawes of GOD, nor yet fulfill them. Ieremie also sayeth, by the spirite of God: I will giue them one heart, and one waye, that they may feare mee for euer: for the wealth of them, and of their children. I will put my feare in their heartes, that they shall not depart from mee. In an other place hee sayeth: Conuert thou mee, and I shalbe conuerted, for thou arte my Lorde, my God. And againe hee sayeth: O Lord I knowe that the waye of man is not in his owne power: neither is it in man to walke

and

and to direct his steps. Salomon also sayth: **Prou. 21.**
 The Kings heart is in the hand of the Lord,
 as the riuers of waters, he turneth it whether
 soeuer it pleaseth him. Dauid sayth: Turne **Isa. 119.**
 away mine eies from regarding vanity, and
 quicken me in thy way. Incline my heart
 vnto thy testimonies, and not to couetous-
 nesse. Saint Iohn sayth: A man receyueth **Iohn. 3.**
 nothing, except it be giuen from aboue. He
 speaketh not there doubtlesse, of the comon
 giftes of nature, but of the speciall giftes of
 the holie Ghost.

Vnto this the wordes of Ch:iste agrees,
 when he sayth: No man can come vnto me, **Iohn. 6.**
 except it be giuen him of my Father. For
 this cause, when Peter had sayde: Thou arte
 Ch:iste the sonne of the liuing God. Ch:ist **Math. 16.**
 made this aunswere vnto him againe: Bles-
 sed arte thou Simon the sonne of Ionas: for
 fleshe and blood hath not opened that vn-
 to thee, but my Father which is in heauen.
 And againe: Who soeuer (sayth he) dooth **Iohn. 6.**
 heare and learne of the Father, commeth to
 me, and they shall all be taught of God: This
 is the worke of God, that ye belecue in him
 whome he hath sent.

Saint Paule, strongly beateth downe
 the vaine pride of freewill men, where hee
 writeth on this manner. The naturall **2. Cor. 2.**
 man

Of freewill.

1. Cor. 3.

man, perceyueth nothing of the Spirte of God. Whereby he doth vnderstande, that the naturall man, which is not renued in Chyiste, can not perceyue the thinges that be of the Spirite of God. For why: they are but foolishnesse vnto him. And againe, he sayth: Such trust haue we thzough Chyiste to Godwarde, not that we are sufficient of our selues, to thinke any thing, as it were of our selues, but our ablenesse commeth of God.

Philp. 2.

Rom. 9.

Nowe, if wee be not able to thinke a good thought, except God doth put it in vs: howe much more vnable be wee, eyther to wyll or to do any thing that good is, or acceptable in the sight of God? And in his Epistle to the Philipians, he sayeth: It is God that worketh in you, bothe the will & the deede, euen of his good pleasure. And to the Romaines, he hath these wordes: So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie. Therefore, we will omitte many other texts. And beleue verilie the wordes of Chyiste, allowing and ratifying all these places of Scripture befoze recited, when he sayth: *Sine me nihil potestis facere*. Without mee yee can doo nothing. All these Scriptures do shewe our vnablenesse, weaknesse and

and imbecillitie, and that we be the seruants of sinne, untill and before we be regenerated and renued by the holy ghost, and made newe creatures.

What freedome then can we iustly boast or bragge off? *Vbi spiritus Domini* (sayeth Saint Paule) *ibi libertas*. Where the spirite of the Lorde is, there is libertie and freedome. Againe: *Si vos filius liberauerit, uerè liberi eritis*. That is to saye: If the Sonne therefore doe make you free, ye shall be free in dede. These sayinges doe sufficiently declare, that as long as wee are boyde of the spirite of God, and are not set at libertie by the sonne: we are naught else, but the bondslaves of Satban the Deuil, of sinne, and of death. All this dooth teache vs, that of our selues, wee be not able to thinke a good thought, as of our selues.

Therefore, Saint Augustine dooth define freewill after this sorte: *Liberum arbitrium est facultas rationis & voluntas, qua bonum eligitur gratia adfistente, malum vero ea desistente*. That is to saye: Freewill is a vertue or power of the reason & will, whereby the good is chosen, when the Grace of God dooth assiste, and the euill when it is awaye, or is withdrawne. The meaning is: that freewill, if we haue the assistance

2. Cor. 3.
John. 8.

What we are, as long as we are without the spirite of God,

2. Cor. 3.
The distinction of free will, after S. August.

Of freewill.

1. Cor. 15.

Galat. 2.

Objection.

Eccle. 15.

Gene. 15.

Jerem. 1.

and helpe of the grace of God, we are able to chouse that which is good: but if the grace of God be awaye, or withdrauue, we can do no more but embrace that which is euil, and hurtfull to our owne Soules. Therefore, sayde Paule verie well to the Corinthians: By the grace of God I am that I am: and his grace which is in me, was not in vaine, but I laboured more aboundantlie then they all: yet not I, but the grace of God which is with me. And in an other place he sayth: Thus I liue yet, not I nowe, but Christe liueth in me. Alwayes we say, that all our ablenesse, power, strength, freedom, and will, cometh by the only grace of God, by his working spirite, through Iesus Christ our saviour, and not of our owne selues.

Whereas they caille and saye, man hath freewill to doo good, and a power to receyue the grace of GOD, alledging the place of Ecclesiasticus; for they purpose, where he sayth: God made man from the beginning, and left him in the hande of his counsell, and gaue him his commaundementes and preceptes, if thou wilt, thou shalt obserue the commaundements, and testifie thy good will. Before man, is lyfe and death, good and euill, what him liketh shall be

be giuen him. He hath set fire and water before thee, reach out thy hande vnto which thou wilt.

They doe heerein shewe their ignorance, if the matter be waighed: for all men know this Booke is not autentickall or numbred, among the Canonickall Scriptures: therefoze Saint Hierome sayeth, it is Apochrypha. What is to say: A thing that is hidden secreete or darke, which hath no certayne Authour, or which is not autentike: that is as muche to saye, as of authoritie, or Bookes which were not receiued by a common consent, to be read and expounded publiquelie in the Church: neyther it serueth to proue any point of Christian Religion, saue in as much they had the consent of other Scriptures Canonickall to confirme the same, or rather whereon they were grounded.

But let vs graunt that it is Canonickall, what gette they by it? For it maketh nothing for their purpose. For, before we declare, howe it maketh nothing for theyr matter, wee must consider of man, what he was before he fell, what he was after he fell, and what he is, when he is regenerated, and newe borne againe of the spirit, by the will of God. If you marke this texte

Answer.

What this worde, Apochrypha is.

Canon, is a Greeke worde, and signifieth a rule to doe any thing by, or to trie any matter, or proue the spirits by, to leade our lines by.

John. 3.

¶ m. iij.

well,

Of freewill.

well, you shall easilie perceyue, that hee speaketh of man, as hee was before his fall, in his first estate of his Creation, and beeing in his original innocencie, and righteousness.

August. de
Cantico
Bono. cap. 3

Cont. fortu.
dispu. II.

Lib. de per-
fect. iustitie
In encheri-
dion. ad L.
cap. 30.
August. de
verbis apo.
Serm. 2.

Looke for

And that dooth Saint Augustine saye, whose wordes are these, Freewill, before the fall, was an bright freewill, before which, fyre and water was layde of God, and the fyrr man dyd reache his hande to which hee woulde, hee dyd chosse fyre, and forsooke Water. See the righteous Judge, the same, which man beeing free did chosse, hee dyd receyue, hee woulde haue euill, and the same did followe him. Againe, hee sayth, I say that free will was in that man, which was created first. For hee was so made, that nothing coulde withstande his will, if hee woulde haue kepte Gods commaundments: but after that he had sinned thzough freewill, hee did cast vs all, that come of his stocke, into necessitie. Againe, he hath these wordes: The faulte which followed the sinne, and which is the punishment, hath turned lybertie into necessitie. Againe: Man, vsing freewill not well, did bothe lose it, and him selfe. And in an other place, hee hath these wordes: *Verum esse magnus arbitry liberi vires homo cum conderetur accepit*

sed

sed peccando amisit. It is true (sayth he) that man when he was made, dyd receyue great strength of fræwill, but he lost it in sinning. These authorities of Saint Augustine do sufficientlie declare, howe the place that they alledge out of Ecclesiasticus ought to be vnderstanded: for there doubtlesse, the Wise man speaketh of man as he was first created, in the estate of innocencie, and not as he was with his posteritie after his fall; whereby as Augustine sayth: All men haue lost their naturall possibilitie, and ablenesse, and theyr naturall, or originall innocencie. And so, out of all the Doctours to be vnderstanded, when soeuer they speake of fræwill in man, for they speake of that fræwill that was in Adam before his fall. And therefore Saint Augustine, when he sayeth: *Ad Valentinum. Si non est liberum arbitrium, ut mundum iudicat Deus?* If there be no fræwill, howe shall God iudge the world? Hee meaneth there, that God shall iudge vs all by his Justice, in that fræwill that wee had in Adam, before his fall (which some men in his tyme, dyd vtterlie deny any fræwill to be in Adam at all) vpon occasion whereof, hee sayde these wordes, to staye the contentions that then was. For in an other place

more authorities, in my booke, called, The more mans Gardens, for this matter.

De eccle.

dogm. ca. 32

Enchirid. ad

Laur. ca. 30.

The Fathers speake of mans free will, before the fall, whā soeuer they speake of free will in man.

August. ad
vale. epi. 46.

Of freewill.

Augu. lib. 2.
cap. 18. de
libero arbitrio,
& in lib. 3.
Retract.

Hieroni. in
Iere. ca. 23.

place, he openeth his full minde and iudgement, saying: *Cum autem de libera voluntate recte facienda loquimur, de illa scilicet in qua homo factus est loquimur.* That is: When we speake of freewill, of doing well, we speake, and meane, of that freewill, in which man was (fyrst) made (before his fall.) And thereto Saint Hierome agreeth, writing vpon Ieremie, when he sayth these wordes.

And therefore the Heretiques be wunt to promise felicitie, and to open vnto sinners the kingdome of heauen, saying: Thou mayest followe the maiestie of God, and be without sinne, sith that thou hast receyued the power and strength of freewill, and the vnderstanding of the Lawe, whereby thou art able to obtaine what soeuer thou wyll. And so the sayd Heretiques do deceyue the poore, simple, and ignorant persons, & especially women, which being laden with sin, are led to and fro with euerie kinde of doctrine, deceyuing by their flatterie, all them that giue eare vnto them.

Where we see that S. Hierome doth call them all Heretiques, that saye, that men be able by their freewill, to do bothe good and euill.

Obiection. They do further object and saye: that

if man hath not that power of his owne strength, to keepe the whole Law, and performe it: wby then are wee commaunded to keepe it vppon paine of dampnation? and if for not keeping, wee shall be punished, then are wee punished wrongfully, and God shal seeme to be vnrighteous, to giue vs a lawe, and to require perfourmaunce of vs of the same; when it is not in our powers and freedome to obserue it as he commaundeth. And againe, what neede so many exhortations, to turne to him, to beleaue him, to heare, to repent, to amende our liues, &c. if wee haue not a will and power of our selues, to doe all this? And againe, God sa- ueth no man against his will. As the first, in that God giueth his lawe vnto vs, to be obserued, and requireth of vs due fulfilling of the same, and for not doing of it, hee will punish vs: hee is in all this a iuste and righteous God. And in that wee can not fulfill the Lawe, as it requireth, the faulte, nor hardnesse of it to be kepte, is not of God, nor yet of the Lawe it selfe: for the Lawe of it selfe, is easie, and so are all the commaundements of God, and if any difficultie, or hardnesse be in them: it commeth not of the nature, and propertie of the commaundements of God giuen vnto vs: but of
the

Answer.

Of freewill.

the corruption of our owne nature. Therefore, S. Paule setteth forth this in plaine wordes, saying : What soeuer the Lawe coulde not fulfyll , in as much as it was weake because of the fleshe , that same dyd God performe , sending his sonne in the similitude of sinful flesh, and by sinne dampned sinne.

Rom. 8.

Two things are to be learned in S. Paules sayings,

Two things are to be learned in Saint Paules wordes . First, that it cometh not of the Lawe , that men are not able to fulfyll it , but of the imbecillitie and weakenesse of the fleshe . Secondlie, we doe learne, that God doth by his sonne Iesu Christe , supplie the same that by reason of the weakenesse of our fleshe , we be not able to fulfyll . God therefore is not vnrighteous , to aske the perfourmaunce of his commaundementes at our handes (although we can not satisfie it accordinglye.)

I Amilitude

No more, then if I were bounde, to paye one a thousand poundes, which I owe him, though the same man did demaunde this of mee, and I were not able to satisfie him, or paye him, should he doe vniustlie to aske me his thousand poundes: I trowe no man

Math. 11.

will so saye . When the King did aske his Seruaunt, the tenne thousand Talentes, that he did owe vnto him, did he vniustlie,

or wrongfullie? No certainlie.

So then, all the whole Lawe of God, is nothing else but a commaundement, whereby we are commaunded and bidden, to pay that vnto God, that we owe vnto him. For man is bounde of duetie to loue God, with *Dent. 6.* all his heart, with all his Soule, and with all his strength, and his neighbour as his owne selfe. Therefore Saint Paule sayth: Brethren, we are debtours, but not vnto the *Rom. 8.* fleshe. Shall we saye then, that God is vnrighteous, or that he doth vniustlie, aske that thing of vs, that we doe owe vnto him of bounde duetie: but rather he doth most iustlie, godlie, and righteously, to demanda such thinges of vs.

But these freewill Papistes, are so ignorant, that they vnderstand not to what ende the Commaundementes are giuen. For they thinke, that they were giuen to no other vse, but to be perfourmed. Saint Paule sayth: The Lawe was giuen because *The Lawe hath mo endes then one.* of transgression, to the intent that they *Galat. 3.* that would not for feare of God, and loue of heauenlie thinges, refrayne from doing of euill, should at the least, for feare of the punishment of the Lawe, be dizen to keepe a good order, and to lyue quietlie among them selues, else they would haue kyled one

Of freewill,

one an other, and no man should haue kept his owne, but all thinges should haue gone to haucke.

2. Secondlie, to declare vnto men his righteousnesse, holinesse, and bounteousnesse. For, in this that **G D D** doth commaunde vs nothing in his Lawe, but that which is iuste and good: hee declareth thereby, that hee him selfe is ryghteous, holis, and good.

3. Thirde, least men shoulde seeke, and goe about to excuse them selues by ignorance, before the iudgement seate of God, saying: that they knewe not his will and pleasure, therefore dyd he set forth his Lawe and Commaundementes, for to declare vnto men, what he will haue them to do, and what hee will haue them to leaue vndone.

4. Forthlie, God did set forth his Lawe, that by it man shoulde be brought into the knowledge of his owne selfe, that is to saye, that it might be a looking glasse, or mirrour, wherein man should beholde his owne weakenesse, imbecillitie, and vnablenesse to fulfill and performe the things that **G D D** doth require of him, that so hee maye haue occasion to humble and submitte him selfe. For if it were not for the

the lawe, that doth discover, open, and shewe, yea, and set before our eyes, our owne fylthinesse and abomination: wee woulde neuer acknowledge our selues to be sinners, no: yet thinke, that wee haue neede of the grace, and mercie of **G D D**. **G D D** therefore, least men should swell against him, he doth commaunde, and aske the same of them, that they owe vnto him of duetie.

Fiftlie, it was giuen, that it might **Galat. 3.** serue for vs, for a Scholemaister, for to bring vs vnto Christe, who is the ende, or **Rom. 16.** performing of the Lawe, for to iustifie all men that doe beleue. For, when wee haue once learned, by the doctrine of the Lawe, that of our selues, wee be not able to escape the dampnation that wee doe deserue, by the breaking of the commaundementes of God: then are we faine to put all vaine confidence and trust that we had in our owne strength, and in our owne merites, and so to flie vnto Christe, who was made accursed for vs, that is, was punished, and slaine, **Gala. 5.** most opprobriously for our sakes, that wee might bee deliuered from the curse of the Lawe, and so receyue the blessing of Abraham, and the promise of the spirite through faith.

There

Of freewill.

Epist. 20. ad
Aselcicum.)

Therefore Saint Augustine sayth: *Utilitas legis est, ut hominem de sua infirmitate convincat, & gratia medicinam, quae in Christo est implorare compellat.* That is to saye: This is the profite of the Lawe, that it maye make man to knowe his infirmitie, or conuicte him of his weakenesse, and so compell him to seeke for the salue, and medicine of grace which is in Christe. And againe, in another place he sayth: *O homo, in praeparatione*

Augusti. de
correctione
& gratia,
cap. 3.

cognosce, quid debeat agere: in correctione cognosce, tuo vitio non habere, in oratione cognosce unde accipias, quod vis habere. That is to saye: O man, knowe in the commiaun-
dementes, what thou oughtest to do in re-
buking, knowe that through thine owne
fault, thou hast it not, and in prayer knowe
whence thou must receyue that thing, that
thou wilt haue. Again: *Data itaque fu-*

Epist. 157. ad
Optatum.

erat lex, qua manifestius sibi ipsum ostendit hominem: ne superbus animus humanus a seipso posse esse iustum putaret. Therefore was the Lawe giuen, which should more manifestlie, shewe man in him selfe, least he should be puffed vp, or high minded, that he should thinke him selfe, as of him selfe, that hee can, or maye be righteous or iust. And againe, hee hath these wordes: The Lawe was giuen for this purpose, that it should make

August. in
Psalm. 118.

make thee, of a high minded person, lowlie,
and humble : and that it shoulde shewe
vnto thee, that thou hast not of thine owne
strength vnto righteousness : that so bee-
ing poore, bare, and naked, thou shouldest
lie vnto grace, and then turning him selfe
vnto **G O D**, he sayth : So doe, **O Lorde** :
So doe, **O mercifull Lorde**, commaunde
that thing that can not be fulfilled, but
through thy grace, that when men shall not
be able to fulfill it by their owne strength,
all mouthes maye be stopped, and no man
shoulde seeme vnto him selfe to be high : Let
all men be little ones, humble, and lowlie :
Let all the world be subiect vnto **G O D**. Ma-
ny other places might I bring out of this
Augustine the golden Doctoz, but these shal
nowe suffice.

As for exhortations, to turne vnto the
Lorde, to heare, to repent, and beleene, as
it is required in the worde of **G O D** : argue
not a libertie, or proue thereby, that we
haue strength of our selues, to doe all these
things, or that when grace is offered,
we haue power to receyue it of our owne
strength : for rather we are taught there-
by, to acknowledge our infirmities and
vnablenesse, and not that we are able, or
can doe it, as soone as it is commaunded and

Commaun-
dementes &
exhortations
proue not
the libertie
of wyll.

Of freewill,

Acts. 15.

Eph. 6.

Eph. 4.

1. Thes. 1.

1. Cor. 1.

Acts. 17.

spoken: except God doth worke inwardlie with his holie spirite in our heartes, which thing Saint Paule declareth, when he exhorteth the faithfull to abide and perseuere in the grace of God. But Paule in an other place, sheweth from whence, that vertue of constancy and perseueraunce doth come: Finallie, my brethren (sayeth he) be strong in the Lorde. Againe: For this cause doo I bowe my knees, vnto the Father of our Lorde Iesus Christe, that he would graunt you, according to the riches of his glorie, that yee maie be strengthened with might, by the spirite in the inner man, that Christe maye dwell in your heartes by faith. Againe he sayeth: Greeue not the holie Spirit of God, by whome wee are sealed vnto redemption. But that thing that he requireth there, he desireth of God to graunt it to the Thessalonians, saying: Wherefore, we praye alwayes for you, that our God make you worthy of your calling, and fulfill all good purposes of his goodnesse, and the worke of Faith with power, that the name of our Lord Iesus Christ may be glorified in you, and in him, through the grace of our Lorde Iesus Christe. Againe: I planted, and Apollo hath watered: but it is the Lord that giueth the increase. For

in the Lorde we lyue, and mooue; and haue our beeing. As we may easilie see, in that Christ did say vnto the man that was sicke of the Palsie: Arise, take vp thy bed, and goe home. It did not folow that he had strength to arise, except Christe our Sauour had giuen it to him, but when Christe did say vnto him. Arise: He did straight with it, giue him strength to arise.

Math. 9.

Euensoe, when God doth by his Preachers, speake vnto them whome hee hath chosen already, and doth bidde and exhorte them to aryse out of the trode of sinne, straight therewith, hee giueth them strength to do it. Saint Augustine as

gracing heere with, sayeth: *Iubet ergo Deus continentiam, & dat continentiam: Iubet per legem, dat per gratiam: Iubet per litteram, dat per spiritum.* God doth commaunde conti-

August. in
solutioni-
bus quest.
Hylari. que.
1. & in Epi.
89.

nencie, and he doth giue continencie: he commaundeth it by the Lawe, he doth giue it by grace: he commaundeth it by the letter, he doth giue it by the spirite. And therefore

Libro. 10.
confession.

he sayeth moste excellentlie in his Booke of Confessions: *Continentiam iubes, da quod iubes, & inbe quod vis.* Thou commaundest continencie, giue that thou commaundest, and commaund what thou wilt. Again: *Lex data est vt gratia quareretur: gratia data est*

Cap. 39.
August. de
spiritu, &
littera ad
Marcel.

Cap. 16.

Of freewill.

Augusti. de
verbis apo.
sermo. 10.

Hieron. su-
per verba
Christi.
Quos de-
disti mihi.

Augustin. in
Psalm. 98.

In eodem.

ut lex impleretur. The Lawe is giuen, that grace should be sought: Grace is giuen, that the Lawe should be fulfilled. Againe: *Quod bene viuimus, quod recte intelligimus, Deo debemus nostrum nihil est nisi peccatum quod habemus.* What we lyue well, that we vnderstande a right, we haue it of God: of our selues we haue nothing, but onelie sinne, that is within vs. Againe, Saint Hierome sayth: *Non dixit, dedit eis liberi arbitrii potestatem, ut ipse se suo labore saluarent, sed egrediens cuiusmodi eos, ego seruauit.* Chziste sayd not, I haue giuen to them the powers of freewill, that they by their owne labour should be saued: but I haue kept them, I haue reserued them.

These testimonies bothe of the scripture and Fathers, do sufficientlie declare, that what soeuer GOD doth require of vs, the same he must worke in vs by his holie spirit, for of our selues we are able to do no manner of thing that good is. Therfore sayth S. Augustine: *Homo sibi sufficit ad peccandum, ut iustificetur non sibi sufficit nisi ab illo iustificetur qui solus est iustus.* Man is able or sufficient of him selfe to sinne, that he should be iustified: he is not able or sufficient of him selfe, except he shoulde be iustified by him, which onelie is iust. Againe, in the same

place

place he sayth: *Idoneus est homo ad vulnerandum, sed nunquam idoneus est ad sanandum se, quando vult egrotat, non quando vult surgit.* Psalm.

Man is apte and meete to wound him selfe, but he is not apte & meete to heale him selfe: when he will he is sicke, not when he will he dooth rise.

And where as they saye, God will saue none against his will, it is true, in deede. *Howe this is to be vnderstanded, that God saucth no man against his wyll.* For they are made wylling by him before, whom hee will, hee dooth saue, and whome hee made wylling, them dooth hee also helpe, ayde, and assist, that they may do the thing that he hath made them willing to do, wherefore Christe sayde: No man cometh vnto mee, except my Father dooth drawe him. *John. 6.* And againe: It is God that worketh in vs, *Phillip. 2.* bothe the will, and also the deede, according to his good pleasure.

Saint Augustine sayeth, agreeing heere with. No man (sayth he) can beleue, hope, loue, vnlesse he will, but euen the selfe will to beleue, hope, & loue, cometh not, but from God. *August. de enchir. ad Laur.* Again: *Nos volumus deus in nobis operatur velle. Nos operamur, deus in nobis operatur, & operare pro bona voluntate. Hoc nobis expedit & credere, & sperare. Hoc est pium, hoc est verum, vt sit humilis & submissa confessio, & detur totum Deo. Tunc* *August. in domo. persecuc. cap. 13* *In Cap. 6.*

Non. it. tiores

Of freewill.

tiores vinimus, si totum Deo damus: non au-
iunt nos illi ex parte, & nobis ex parte com-
mittimus. We will: but it is God that
 worketh in vs to will. We worke: but
 it is God that worketh in vs to worke, ac-
 cording to his good pleasure. This is be-
 hovefull for vs bothe to belæue, and to
 speake: This is a godlie, this is a true doc-
 trine, that our confession maye be humble
 and lowlie, and that God maye haue the
 whole. We liue in more safetie, if we giue
 all vnto God, rather then if we commit
 our selues partlie to our selues, and partlie
 to him.

Greg. in E-
 Zec. Hom. 9

Saint Gregorie sayeth: *Ipse aspirando preuenit ut vellimus: et adiuuando subsequitur ne inanitur velimus.* He dooth preuen-
 vs with his grace: that wee maye be wil-
 ling: and with his helping hande he dooth
 followe vs, least wee shoulde will in vaine.

Bernard. pa.
 Sermo. 39.

Saint Bernarde sayeth: *Neque enim aliquid inchoare bonum, donec a misericordia preueniamur: aut augere bonum donec adiuuemur gratia: aut consummare in bono possimus donec gloria repleamur.* Neither can we beginne
 (sayth he) any good, vntyll we be preuented
 by mercie, or else to do any good, vntyll we
 be holpen by grace, or else that we maye
 ende in goodnesse, vntyll we be fulfilled

replenished by glozy. Therfore dooth Saint Augustine call it: *Gratia preueniens*: Preuenting grace.

Thus wee maye see, that GOD saueth no man, that is vnwilling to be saued: or that dooth withstand and resist alwayes his blessed wyll and pleasure: But befoze that he saueth any man, he maketh that same man, by grace, to consent and agree vnto his blessed will and pleasure: yea, he dooth reach forth his hand vnto him, soz to plucke him vp.

Wherefoze, sayth Fulgentius. See of Fulgentius whome wee haue this good wyll, that we must bring vnto GOD, euen of him selfe, and not of vs. For, it is he, and none other that dooth worke in vs, by his holie Spirit. Euerie good worke then, which we do worke in God, the same dooth God worke in vs. For, all thinges are of him, thzough him, and in him: bothe our good worke, and our good will then bothe of him, Hec Fulgentius.

Note heere, that we saye not, that man was berefte of his vnderstanding, his will was taken from him, and cleane changed into a stone or a blocke, yet those gyftes were so altered and dyminished in him after his fall, that they were not so excellent.

P n. iij.

cellent

Maxentius
in. i. lib. de
fide.

August. in
ench. ca. 30
ad Bonifa.
lib. 3. cap. 8.
De verbis
apo. ser. 11.

The strength
of men rege-
nerate, and
after what
sort they
haue free
will.

Of freewill,

cellent, & able to do so much as they were
before his fall, for his knowledge was dar-
kened, and his will was made bounde,
where as before it was free: for now it ser-
ueth sinne, not unwillingly, but willingly:
for it is called will, and not will. Therefore
as touching wickednesse, or sin, man is not
compelled, either of God, or the Deuill, but
of his owne motion doth euill, and in this
behalfe hath freewill to do mischæse. But
as touching heauenlie thinges, goodnesse,
and vertue, what power it hath, we haue
sayd already. For Saint Augustine sayth:
*Libero arbitrio male utens homo, & se perdit,
& arbitrium.* Man misusing his freewill,
lost him selfe, and his will. Again he sayth:
*Librum arbitrium captinatum, non nisi ad pec-
catum valet.* Freewill once made thral, auail-
eth nowe nothing, but to sinne. Therefore
he crieth out as it were, saying: *O, malum
liberum arbitrium sine Deo.* Deuill is free
will, without God.

Now last of all, we must consider, whe-
ther they which are regenerated, haue free
will, and after what sort they haue it. In
regeneration, the minde is inspired with
the holie spirite, to vnderstande and knowe
the secretes and will of God. And the will
is not onely chaunged by Gods spirite, but

is made of abillitie also of her owne accord
to be willing, and able to do good. Except **Rom. 8.**
we graunt this, we shall denie Christian
libertie, and shall bring in the bondage of
the Lawe. Ieremie speaketh this in the
person of God: I will put my Lawe in their **Jer. 13.**
minde, and write it in their heartes. The **Ezech. 36.**
Lord also sayth in the Gospell: If the sonne
of God shall make you free, ye shall be free **John. 8.**
in deede. And Saint Paule sayth: Vnto you
it is giuen for Christe, that not onelie yee **Philip. 1.**
shoulde beleue in him, but also suffer for
his sake. Againe: I am perswaded, that he
which hath begun this good worke in you, **Philip. 2.**
will performe it, vntill the daye of Iesus
Christ. It is God that worketh in you, both
the will and the deede.

Here notwithstanding, two thinges
are to be obserued, First, that those that be **Two**
regenerated in election, do good, not onelie **thinges to**
passiuelie, but also actiuelie: for they be dri- **be noted.**
uen of God, to do that which they do.
Secodly, we must note that infirmitie and
weakenesse, remayneth in them which be
regenerated. For seeing that sinne dwel- **Galat. 5.**
leth in them, and the flesh (although they
be borne a newe) striueth against the spirit,
as long as they liue, they do not altoge-
ther without combzance bring that to passe
which

Of freewill.

Rom. 7.

Which they determined, as it is seene by Saint Paule, when he sayeth: The Lawe is Spirituall, but I am carnall, solde vnder sinne, for I allowe not that whiche I doo. For what I would, that doo I not, what I hate, that doo I. Nowe then it is no more I that doo it, but the sinne that dwelleth in me: For I knowe that in me, that, is in my fleshe, dwelleth no good thing, for to will is present with me: but I finde no meanes to perfourme that which is good. For I doo not the good thing which I would, but the euill which I woulde not, that doo I: Nowe, if I doo that I would not, it is not I that doo it, but the sinne that dwelleth in me.

Psal. 51.

Therefore, weake is our freewyll, by reason of the dregges of our olde Adam, and the naturall corrupting of man, sticking fast in vs to our liues ende. Nowbeit, seeing that the strength of the fleshe, and Reliques of the olde man, be not so strong and of such puissance, as utterlie to suppressse and conquere the woorker of the Spirite, therefore the saythfull are sayde to be free: yet so that they acknowledge their infirmite and weakenesse, without boasting and bragging of their freewill. For the saythfull ought alwayes to keepe in minde that say-

ing

Why the
faithfull are
sayde to be
free.

ing, which so often Saint Augustine repeateth out of the Apostle. What hast thou that thou dydst not receyue? And if thou hast receyued it, why boastest thou as though thou receyuedst it not? 1. Cor. 4.

So we may saye truelie that the man regenerated, is able to keepe the whole lawe of GOD in Iesus Christe, and by Iesus Christe, but not of my selfe. For as Saint Augustine sayth: All the commaundements of God be fulfilled, when the sinnes & faults be not imputed or pardoned. But if they will saye that a man being seperated from Christe is able to doe any good, and keepe the lawe of God, they are in a great error and heresie. For Christe him selfe sayth: That a tree can bring forth no good fruit, August. in tract. 19. except it be made good first. But no man is good of his owne selfe (as it hath bene declared already.) Ergo, he cannot bring forth good fruite. Againe: Bide in me, and I in you: as the braunch can not beare fruite of it self, Math. 7. except it bide in the vine: no more can yee, except you abide in me. John. 15.

Thus you see by Christe our Saviours owne wordes, that it lyeth not in mannes power, to bring any good fruit of him selfe, except he be graft in Christe. For S. Augustine doth shewe what we are without August in Ioh. ho. 49.
Christ

Of freewill.

Christe when he sayth: Let no man flatter him selfe, for of his owne selfe he is a verie Sathan, hee hath that of God onelie, wherewith hee is blessed. For, what hast thou of thine, but sinne? Take away sinne from thee, which is thine owne: thy righteousness is of God. Againe he sayth: *A te habeo quicquid boni habeo, quicquid autem mali habeo: à me habeo.* Whatsoever good I haue, I haue it of thee (O Lorde) and whatsoever euill I haue, I haue it of my selfe. Hee also sayeth: *De nullo nobis gloriandum est, quia nihil nostrum est, nisi ut homo apud se prorsus exanimatus, à Deo totus pendere discat.* That is to saye: We ought to boast of nothing: for, nothing is our owne, sauing onely that man being of no reputation with him selfe, must learne to hang altogether of God.

Therefore wee are taught by these testimonies, that wee ought not to boast, or hang vppon our selues, and our freewill workes, as the Pellagian Papistes teach vs, least we be straungers from God. For, so sayth Saint Augustine. *Si vis esse alienus à gratia: iacta merita tua.* If thou wilt be a straunger from grace, boast of thine owne merites, or worthinesse. Let vs learne hereby to humble our selues, for that all we

August. in
Psal. 70.

August. lib.
de prædest.
Sanct. ab
Boni. lib. 4.

Augustin. in
Psal. 31.

We are naught, and gone out of the waye, **Isal. 14.**
 we are all corrupt, there is none that doth
 good, no not one.

Howbeit no man denieth, but that men **In outward**
 regenerate, and not regenerate, have free- **things, all**
 will in outwarde things: for man hath his **men have**
 constitution, as other living Creatures **freewill.**
 haue, that he will do one thing, and will **Maxentius.**
 not do an other, he may speake or holde his **1. lib. de fide**
 peace, goe out of the house, or farrie with- **in the doores,**
 in the doores, to eate this or that meate, to **to put on this or that garment, &c.**
 put on this or that garment, &c. Yea, to
 sinne, or to abstaine from the grosse actes of
 sinne, as murther, adulterie, fornication,
 false witness bearing, and such lyke, &c.

Which notwithstanding, we must confesse **2. Cor. 4.**
 and acknowledge, to be the giftes of God. **James. 1.**
 And heere also the power of God is alwaye
 to be marked, which brought to passe, that
 Balaam coulde not goe thither, whether he
 would, neyther Zacharie returning out of
 the Temple, could speake, as he had a good
 will to do. **Psalm. 14.**
Luke. 1.

Heere are condemned in this behalfe the **The Manichees**
 Manichees, who denied that free will was **heresie.**
 to a good man, the beginning of euill: and
 also the Pellagians, who affirme that an
 euill man hath free will inough to keepe a
 good commaundement, bothe these are re- **The Pellagians**
heresie.
 p^roued

Of freewill.

Gene. 1.
 Ecc. 15. 17
 John. 8.
 John. 15.

promued by the holie Scriptures, which saye
 against the Manichees : God made man
 righteous and good, against the Pellagians,
 If the sonne of God shal make you free, you
 shall be free in deede. And againe: Without
 me yee can doo nothing. For man had lost
 those excellent benefites that the Lord had
 ginen vnto him at the first,

Ps. 5. 13. 52.
 Dlee. 15.
 Psal. 116.
 Rom. 3. 5. 7
 Phillip. 2.
 1. Cor. 2.
 John. 8. 15.
 Rom. 7.
 Galat. 5.

So that after his fall, of a wise man, hee
 became a foole : of a iust man, an vniust : of
 a righteous man, a sinner : of a true man,
 a lyar : of a perfect man in all thinges, he
 became vnperfect : of a free man, he became
 a bondslauie : of a lying man, he became a
 dead man : of a blessed and good man, he be-
 came a cursed and a wicked : hauing after
 that a will altogether wicked, which nei-
 ther could nor would agree vnto the will of
 God : But wholie vnto the will of the De-
 uill, the world, the flesh, and sinne: which of
 him selfe can doo nothing but wickednesse,
 because it is altogether fleshlie, bounde and
 solde vnder sinne.

Beholde nowe (gentle Reader) the free
 will, or that I may better saye, the bounde
 will of man, in the state of this present
 life. All these Doctrines considered welk
 I will nowe drawe to an ende of this my
 simple iudgement, with the saying of Saint
 Augustine,

Augustine : the Golden Candle in Gods Catholique Church, where he sayeth these wordes : *Quid tantum de natura possibilitate praesumetur : vulnerata, saucea, vexata, perdita est : Vera confessione, non falsa defensione opus habet .* What doe men so much presume of the possibilitie of nature? It is wounded, it is mangled, it is troubled, it is lost . It be-
 houeth vs rather truelie to confesse it, then falselie to defend it . And in an other place he sayth : *Tutiores vinimus, si totum Deo damus: non autem nos illi ex parte, & nobis ex parte committimus.* We liue in more safetie, if we giue all vnto God , rather then if we commit our selues partlie to our selues, and partlie to him.

Yet Augu-
 line had
 his dark-
 nesse.

Augusti. de
 natura &
 gratia. ca. 53

Augusti. de
 bona persecu-
 cu. Cap. 6. &
 13.

Sinodus
 Milluent

In the Counsell holden at Miluente, it was godlie decreede, touching this contro-
 uersie, and matter . If any man doth saye,
 (saye they) that the grace of God can be gi-
 uen by humaine invocation , or mans cal-
 ling vppon God , and not that the grace of
 God it selfe doth worke , or bring to passe,
 that God is called vpon of vs: he doth gain-
 saye Esaie the Prophete , or the Apostle
 speaking the same : I am founde of them
 that sought me not, and did appeare plain-
 ly vnto them that dyd not aske for me , or
 after

Esai. 65,
 Rom. 10,

Of freewill.

John. 3. after me. What can be moze plainly spo-
 1. Peter. 1. ken of the vnablenesse of man, befoze he be
 regenerated and bozne a newe, by the spirite
 of God? And beeing renewed by the spirite
 of God, he will giue them faith to beleue,
 hope to trust, repentance of sinnes, amend-
 ment of lyfe, and a hatred to all iniquities
 and sinnes, that it shall not raigne in them,
 noz haue dominion in them, so that they
 wickednesse, shall neuer be imputed vnto
 them. And all this will he doo for his sonne
 Iesus Chzistes sake, our onelie mediator
 and aduocate, who came into this world, to
 fulfyll the whole Lawe for vs, for he dyd
 fulfyll it in deede. We by imputation: he by
 merite. We by mercie; he by woꝝkes, and
 we by grace. Therefore, wicked are they
 and boide of the spirite of God, what soeuer
 they be that will seeme to extoll, *Integra natura*
alia, of man, so farre as though it were in
 mans posse, and esse, to satisfie the whole
 Lawe: and such are our lubberly Noua-
 nists, and rebellious Baptists, whome
 God conuert, or sone confounde,
 for Iesus Chzistes sake.

A good
 prayer.

Of the generall resurrection bothe of the
godly, and wicked, at the
laste day.



When at his laste comming,
shal by his almighty power The re-
raise vp againe our vile and surrectiō.
mortall bodie, and make of the
them cōforme, and like vn. fleshe.

to his glorious bodye, that is now in hea-
uen, on the right hande of the father.
Which, after the meaning of y^e scriptures
and of the Articles of our faith, ought to be
vnderstanded after this manner: That as
the body of Christ, which he tooke in y^e vir-
gins wombe, was by his almighty power,
raised vp againe, immortall and glorious,
all infirmities that it was subiect vnto, be-
ing cleane put awaye: and taken of: So
these mortall bodie of ours, even the sam
that we tooke of the substance of our sin-
full and mortall mothers, shall at the day
of the generall resurrection of all fleshe, be
raised vp againe, according to the mighty
working of y^e Lord, wherby he is of power
to subdue all things vnto himselfe.

1. Cor. 15.
Phil. 3.

2. Cor. 15.
John. 5.
John. 11.

So that we may bouldly say with Iob.
Vve are sure that our redeemer lyueth: Job. 19.

And, i.

And

of the generall resurrectyon.

Esai. 66.

Ezech. 37.

Dani. 12.

John. 5. 11.

Acts. 23. 24

2. Cor. 5.

1. Cor. 13.

1. Thes. 4.

Phil. 3.

And that we shall rise againe out of the earth in the latter day: that we shalbe clothed againe with this skin, and see God in our flesh, yea, that we our selues shall behold him, not with an other: but with the same eyes: not with other, but with y selfe same verie bodies, which we caried from our mothers wombe, with the selfe same bones, which now wee haue: yet neuer the lesse, that, transfozmed and changed, made of mortall, immortall or in corruptible, of vile & lothsome glorius, as ye may reade, and proue by those scriptures noted in the margine, and many other places besides, where these thinges are set forth so plainly, that it were shame for anye man to doubt of the matter.

John. 5.

Math. 25.

Reuel. 21.

Sapt. 5.

Math. 18.

Math. 8. 13

Esai. 66.

Marke. 9.

Reuel. 21.

And there do we learne also, that as the righteous, and faithfull shall rise againe, vnto immortality, glorie, and honour: So the vnrighteous, and reprobate, shall rise againe with their very bodies, vnto everlasting shame: and body and soule, shall go into hell with the Deuil and his Angels, there to abide everlastingly, and to be tormented with him in hell, with fire which neuer shalbe quenched: where shalbe bytter weeping & gnashing of teeth, and shalbe lyuelge touched with the worme which

neuer

neuer dyeth, which is the second death.

As for the glorious rising againe of the righteous and faithfull, is called life euerlasting, therby to signify vnto vs, that we shall not be raised vp at the daye of iudgement for to die againe, as they did, whome Christe, the Prophetes, and Apostles had raised vp againe: But in one immortall, eternall and perdurable life, for euermore to raigne euerlastingly with God, in body and soule.

And therefore, am I well assured, and constantly beleeue, and doubting nothing at all: knowing, that whosoever doubteth of his Salvation, made by Iesus Christe, he shall neuer be saved (as of this matter, we haue largely intreated of before, in the Article of forgiveness of sinnes.) Wherefore, as I am sure and certaine, that Christ is dead and risen againe & doubt it not in any condition: euen so am I sure and certaine of my salvation made by him, and that infallibly I shall be saved, and shall goe into euerlasting life, with the same body and soule that now I haue (being then made immortal and glorious) and raigne with Christe Iesus my only Saviour, in his eternal & perdurable kingdom, that he hath prepared for mee,

DD. y.

and

3. Reg. 17.
2. Reg 4. 13
Mar. 9. 27.
Luke. 7.
John 11.
John. 5. 12.
Acts. 9. 20

John. 19.
John. 3.
Rom. 8.
Galat. 4.
Eph. 2.
Rom. 4.
Joh. 3. 5. 6.
8.
Ruel. 21.
1. Cor. 15.
2. Cor. 5.
Math. 25.
2. Tim. 4.
Ruel. 1.

of the generall resurrection,
and all his elect and predestinated, before
the beginning of the worlde, by his precious
death and bloodshedding. To whome
therfore, with the father, and the holy
ghost, be all prayse, glozve, and
honour, world without
end. So be it.

**Come quicklye Lorde Jesus:
come quicklye. Reuel. 22.**

Vigilius contra Eutichen. lib. 1.

Hæc est fides, & professio catholica, quam Aposto-
li tradierunt, Martires roborauerunt, & fideles
hucusque custodiunt.

**This is the faith, & Catholique profession,
which the Apostles haue deliuered, the
Martirs haue confirmed, and the faith-
full keepe vnto this daye.**

Ciprianns ad Cornelianum. lib. 1.

Sacerdos dei Euangelium tenens, & Christi præ-
cepta custodiens, occidi potest, non potest vinci.

**The Priest of God holding the Gos-
pell, and keeping the commaundements
of Christ may well be killed but conque-
red he can not be.**

The contentes of the Chapters.

- O**F Gods creation & gouernaunce of all thinges, of Christes conception & birth, of his death. &c. cap. 1. fol. 1.
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 Of Christes buriall, and the profite that vvee haue gotten thereby. cap. 4. fol. 7.
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 Christ is our true purgatorie, and the papistes purgatorie is false. cap. 7. fol. 17.
 Popishe purgatorie is flat against the worde of God. For it maketh christes death & passion of little effect. cap. 8. fol. 20.
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 Children that are dead borne, or dye before that they can come to baptisme, not dāned, nor go to Limbo. ca. 10. fo. 28.
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 Christes humaine bodie can be but in one place at once, & not in many and diuers places. cap. 13. fol. 66.
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